Library of Princeton
SEP 16 1887
Theological Seminary

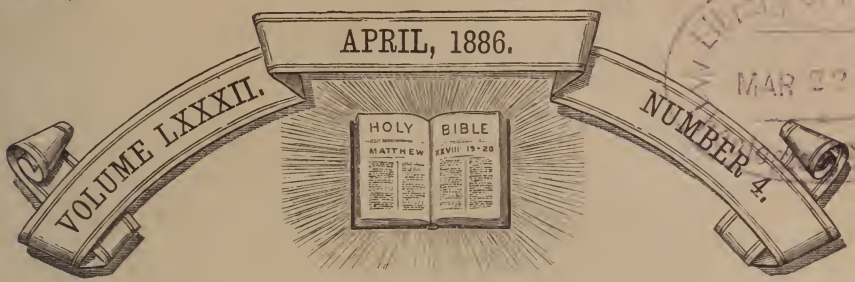
Division I
Section 7
No.

RESERVE
STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald824amer

THE MISSIONARY HERALD



MAR 2? 1886

CONTENTS

Editorial Paragraphs 123

"Sensationalism in Missions" 129

The Jubilee of the Zulu Mission 131

The Beginnings of the Zulu Mission. *By Rev. Aldin Grout* 133

Condensed Sketch of the West Central African Mission 136

Letters from the Missions 139

North China Mission. — *From Dr. Blodget* 139

Japan Mission. — *From Mr. Cary and Dr. Davis* 139

Western Mexico Mission. — *From Mr. Bissell* 141

West Central African Mission. — *From Mr. Sanders* 142

East Central African Mission. — *From Mr. Wilcox* 144

European Turkey Mission. — *From Mr. Clarke and Mr. House* 144

Western Turkey Mission. — *From Mr. C. A. S. Dwight, Miss Page, Dr. Constantine, and Dr. Parmelee* 146

Madura Mission. — *From Mr. Perkins and Mr. Tracy* 147

Gleanings from Letters 149

From Mr. Robbins, Adams; Mr. Pixley, Lindley; Dr. Wood, Constantinople; Mr. Richards, Mongwe; Mr. Allen, Harpoot; Mr. Barton, Harpoot; Mr. Ainslie, Kutterbul; Mr. Burnell, Mana Madura.

Notes from the Wide Field 150

Africa: The American Baptist Missionary Union on the Congo; Bishop Hannington; Restriction of Traffic in Intoxicating Liquors; The Cruelties of Heathenism; Encouragement in the Transvaal. — India: The London Missionary Society in Travancore; A Moslem Professor Converted. — Madagascar: The Treaty with France.

Miscellany 153

Bibliographical.

Notes for the Month 155

Special Topic for Prayer. — Arrivals at Stations. — Arrivals in the United States. — Marriages. — Deaths.

For the Monthly Concert 155

Donations 155

Report of Special Committee on Affairs in the Treasurer's Office. *From the Boston Daily Advertiser* 160

For Young People 162

The Martyr of Lebanon. (Four illustrations.)

BOSTON

Published by the American Board of Commissioners for Foreign Missions

Congregational House, 1 Somerset Street

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, $1.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

Rev. N. G. CLARK, D.D.
Rev. E. K. ALDEN, D.D. } Corresponding Secretaries.
Rev. JUDSON SMITH, D.D.
LANGDON S. WARD, Treasurer.
Rev. E. E. STRONG, D.D., Editor of Missionary Herald.
CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above-mentioned persons should be addressed CONGREGATIONAL HOUSE, *No. 1 Somerset Street, Boston, Mass.*

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

DISTRICT SECRETARIES.

New York and the Middle States, Connecticut, and Ohio,

Rev. William Kincaid, *No. 39 Bible House, New York City.*

States of the Interior,

Rev. S. J. Humphrey, D.D., *Merchants Building, Room 24, No. 151 Washington Street, Chicago, Ill.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

W. B. M., Boston. MISS ABBIE B. CHILD, *Secretary.* MISS EMMA CARRUTH, *Treasurer.*

W. B. M., of the Interior. MISS M. D. WINGATE, No 75 Madison Street, Chicago, *Secretary.* MRS. J. B. LEAKE, No. 75 Madison Street, Chicago, *Treasurer.*

W. B. M., for the Pacific. MRS. H. E. JEWETT, *Secretary*, Oakland, Cal. MRS. R. E. COLE, *Treasurer*, Oakland, Cal.

All communications to officers of the Woman's Board, Boston, should be sent to **No. 1 Congregational House, Boston.**

Checks and drafts should be made payable to Miss Emma Carruth, *Treasurer.*

Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

THE MISSIONARY HERALD, published monthly at $1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions at $3.co for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

WALL MAPS, including Map of the World. Set of seven. Price on cloth. $9.50; on paper, $5.75.

THE

MISSIONARY HERALD.

VOL. LXXXII. — APRIL, 1886. — NO. IV.

SIX MONTHS. — The receipts from donations, including "Memorial Thank-offerings," during the first half of the fiscal year, amounted to about $177,000 ($176,976.33), which is the average for the corresponding period for the past three years. In 1882–83 they reached the sum of $186,000. We have been hoping that the thank-offerings would carry the donations for the first six months of the present year certainly up to $200,000; but if these offerings shall come in generously during the latter six months of the year, so that instead of about $7,000 ($6,850.94), they shall multiply that sum by ten, and if the regular contributions shall also advance, we shall have abundant occasion for thanksgiving.

THE call for the American Board Almanac, unlike that for similar publications, seems likely to last far into, if not through, the year. Our first edition was exhausted some time since, and the second edition is selling rapidly. The publication has proved a much greater success than was anticipated.

THE American Baptist Missionary Union calls for $175,000 to be raised before the end of March in order to close the fiscal year without a debt. The new openings for its missions in Upper Burma and on the Congo call for a permanent increase in its annual income of at least $60,000. This will be an advance of thirty per cent. on the donations of the past. God is certainly calling this Society to such an advanced step. Two of its missionaries, Messrs. Freiday and Roberts, are already in Upper Burma, acting, at last reports, as interpreters to the British army in the Shan and Ka-Chin languages. As soon as this service is ended, they will take up missionary labors. Offers for service in Upper Burma have been received from four other missionaries, and the Union proposes to take possession of Upper Burma as soon as possible. May God speed them in their efforts!

THE recent publication of a Bible Dictionary in Marathi marks a new and important step in the provision of a Christian literature for India. The volume has been prepared by Rev. H. J. Bruce, of Satara, using Schaff's Bible Dictionary as a basis, but abridging and enlarging the articles, and adding new ones to meet the peculiar needs of the people of India. *The Indian Witness* and *The Bombay Guardian* speak in warmest terms of the book, as a production of greatest value for the churches of India. Application has already been made for permission to translate the dictionary into the Bengali and Urdu languages.

Some account of the Jubilee services in the Zulu Mission will be found on another page, together with a communication from Rev. Aldin Grout, the veteran missionary, who was one of the first three men sent out by the American Board to Natal. At the close of the half-century Mr. Grout is still living, unable, by reason of age, to continue his labors, but spared in this country to rejoice in the success of the mission which was established under such discouraging circumstances. The work in the Zulu Mission has been materially affected by the presence of foreigners, and by the formation of an English colony in Natal; but the results show what can be done with native Africans, and there is good promise for the future of this mission and, through it, for the future of the southeastern section of the continent.

The simultaneous meetings organized by the English Church Missionary Society were held during the second week in February in nearly two hundred centres in England and Wales. The *Record* gives particulars from nearly one hundred of these meetings. In the great cities they were not largely attended, but the best and most crowded meetings were held in rural places. Some of the meetings are spoken of as characterized by great spiritual earnestness and fervor. Their object was not so much to raise money as to arouse personal interest in missions, to present the needs of the heathen and the call of Christ to evangelize the world. There seems to have been no difficulty in securing a great number of able speakers, including among them some men of prominence in Church and State. We learn also that the London Missionary Society has been holding a series of meetings for conference and prayer at its mission-house, and an increase of zeal and spirituality, as well as enlarged means, are looked for as a result of these special services.

For some time past it has been apparent to those who understand the case, that the Home for missionary children at Auburndale must be put on a better financial basis. Mrs. Walker, to whose untiring efforts and personal supervision the establishment and success of the Home have been due, has found herself physically unable to remain in charge, and has made excellent provision for a successor. But private property which has been employed in this benevolent enterprise should be released. Some funds are now in the hands of the Trustees of the Home for the purchase of the estate now in use, and $9,000 are needed to complete the required amount. While this Home is justly regarded as a necessity for the relief of missionaries in that most trying part of their experience, the sending of their children to this country, it is not deemed wise, and by many it would not be regarded as proper, to use the missionary contributions of the churches for the purchase of this property; but the project to secure the estate has, after careful examination, been cordially endorsed by the Prudential Committee, who would be rejoiced to see the needed amount raised. Are there not those who, in thankfulness for their own Christian homes, and in remembrance of those families called to endure separation for Christ's sake, will contribute, in addition to their regular gifts, the comparatively small amount needed to make this Missionary Home a permanent institution? Contributions for this purpose may be sent to James M. Gordon, Esq., Columbian National Bank, Boston, one of the Trustees of the fund for the purchase of the Home.

Robert Arthington, Esq., of Leeds, England, is still planning for the prosecution of missionary work in Africa. He has recently offered to place at the disposal of the American Board a fund of £5,000, the income of which, amounting perhaps to $1,250 annually, shall be expended, on certain conditions, in prosecuting a mission on the east coast of Africa among the Masai and Kwafi tribes. Correspondence is now being held with Mr. Arthington on the matter. The cost of such a mission as Mr. Arthington proposes would be at the outset not less than $8,000 or $10,000 per annum.

One of the pleasant indications that the mission of the American Board in Austria is accomplishing the end for which it was designed is the growing friendliness of many of the pastors in Bohemia. During the Week of Prayer several of the believing pastors from the towns about Prague came to the city to attend the meetings held in connection with the mission; and at the anniversary of a small missionary society supported by these pastors, Rev. Mr. Clark was invited to make an address. Thus opposition and indifference give place to friendliness. On the first Sunday of January seven persons were received into the Free Church at Prague.

The report from the English Church missionaries in Uganda, Central Africa, to be found in the "Notes from the Wide Field," is most distressing. When the letter from Mr. Ashe, which we print, was written it was not certain that the king's order for the killing of Bishop Hannington had been executed; but more recent tidings leave little room for hope. Two men who have arrived at Zanzibar affirm that they witnessed the killing of the Bishop and nearly fifty of his followers, on the 31st of October, three days after Mr. Ashe's letter was written. We cannot understand this, since according to his own report, the latest we have seen from his pen, Bishop Hannington was passing through Masai-land, without porters, sleeping on the ground and having but one or two attendants. How at a later date he could have secured fifty followers, or even half that number, is inexplicable. Nothing has been heard from Uganda since the Mr. Ashe's letter of October 25. The missionaries there were anticipating, should their Bishop fall, that their own lives would not long be spared; but God reigns, and we hope yet to learn that he has interposed in some way for the deliverance of his servants there, who were so calmly and trustfully waiting his will. The following extracts from the letter of Bishop Hannington, written July 5, which we printed at the time, are wonderfully impressive now. In writing of the difficulties in his way he said: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say: —

> "'Peace, perfect peace, the future all unknown;
> Jesus we know, and He is on the throne.'"

His letter concludes with the following striking sentences: "And now let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly — no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

It will be seen from the accounts given in the "Letters from the Missions," that at many stations the Week of Prayer was observed with unwonted interest. Other accounts, not published, corroborate this statement, and there is promise of large results from the special services held at this season of the year. The revival in the Zulu Mission, where our brethren have labored long and amid many discouragements is especially cheering.

A country church in New Hampshire, having less than one hundred resident members, has sent an order for forty-two copies of the "Commemorative Volume," and reports that the canvass of the parish is not yet completed. A letter from a lay member of the church shows how a wise pastor incited some helpful Christians to an effort which, at small cost of money and time, secured in the homes of the people a work of permanent value upon missions.

Religious persecutions in Turkey, instances of which were given in the Memorandum of the Evangelical Alliance, published in the *Herald* for February, continue to be brought to the attention of the public. The *London Times* has contained recently two communications on the subject from the British Evangelical Alliance, giving particulars of other cases of persecution. Darkness must yield before the light, and the failure on the part of the Turkish government to uphold religious liberty, in violation of its own laws, must eventually lead to reform. Turkey has just obtained, by the consolidation of Bulgaria, a barrier on her northwestern frontier against both Russia and Austria. If she were wise she would see that this practical defence against her old foes was secured in part through the wisdom and energy given to the Bulgarians by the education and Christian institutions furnished them. She owes more to Robert College than she now dreams. If she would have a barrier against Russia on her eastern border, she would foster the schools and Christian institutions now planted in Asia Minor, and would cease her persecutions of those who are her best friends.

Dr. Porter, of Pang-chuang, China, reports at length a sudden *émeute* at their village, which, though speedily quelled, threatened for a time serious consequences. Two or three men sought to incite the people against the foreigners and made the employment of certain carters to bring up coal from the river to the mission premises the occasion of an uprising. They sounded the gong and beat the temple-bell, — the usual signal for alarm, — and rushed to the mission premises, which were soon barred against them. For a few moments a conflict seemed inevitable, but apparently the rioters did not dare to carry out their plan. For several succeeding nights the premises were guarded by the native Christians. After a week of excitement the four leaders of the rioters were arrested by order of the district magistrate, who was prompted to do this, not by his own love of justice, but by a telegram from the Viceroy, who had received the representations of the United States officials, to whom the facts had been communicated by telegraph. When Dr. Porter wrote, the ringleader was in jail, other offenders had made a humble apology, and a compact of eight articles had been signed by the village elders as a security against further trouble. The people were in amazement over the rapidity and force of the telegraph in its support of the foreigners. The missionaries are not likely to be again troubled in this way.

THE distress throughout our Turkish Missions, by reason of the poverty of the people, seems to be increasing. The government, because of its war expenses, is extorting the taxes even from those who would seem to have nothing to pay. We learn of one poor woman in the interior who was tied to a tree with a large bag of stones about her neck, for the purpose of compelling her to pay taxes. In another place a sick man had his bed taken from him and sold; other persons are beaten and some are sent to prison. It is a sad cry of poverty which now comes up from all parts of the Turkish Empire. Of course the mission churches will, on this account, be greatly hindered in their efforts toward self-support, and much promising work which has been begun must either be discontinued, or help must be rendered for a longer period than we had hoped.

WE are sorry to be compelled to allude again to the intrusion of certain Baptists among the mission churches of Asia Minor, though we are glad to repeat that such intrusion is discountenanced by the American Baptist Missionary Union. If these individuals were to confine their efforts to those who are not of any evangelical faith there would be less ground for complaint; but, as matter of fact, their labors are entirely among Protestant churches. So far as is known, not a single person has become a convert to their views who has not been connected with an evangelical church under the care of the American Board. This clearly is not preaching the gospel, but is introducing schism among believers.

WE are happy to say that the sum called for to complete the Young Men's Christian Association Hall at Osaka, Japan, has been received. The larger portion came from New York, New England and the West contributing the rest. This hall, designed for the use of all missionary societies working in that important city, will give opportunity for holding those great assemblies which are so peculiar to Japan, where believers and unbelievers sit for hours listening to a series of discourses on Christian truth. It will also be a conspicuous witness to the Japanese of the fraternal union existing among Christians in all parts of the world who, disregarding denominational lines, have contributed to this object.

THERE are disquieting rumors current concerning affairs in Bulgaria and the European principalities. The wrath of man is certainly aroused and God only can restrain it. The prayer for peace should rise constantly from all hearts. We learn from Monastir, in European Turkey, that murder for money has been more common than for some time past. People are poor and provisions of all kinds are twice the usual price. This disturbance must, of course, affect our missions. At the same time, Christian work is being prosecuted with much vigor in some sections. No less than one thousand copies of the Scriptures were disposed of in one day by our mission agents at Philippopolis.

ON the pages following the Donations will be found the Report of the Special Committee appointed at the Annual Meeting of the Board to examine affairs in the Treasurer's office. The Committee reported, as directed, "through the public press," from which we obtained our copy.

Just as our last number went to press, a request was received from Constantinople that Christians in this land would join during the last week of February with the missionaries of the American Board in Turkey, and with the native Christians, in special prayer for the descent of the Holy Spirit on missionary work within that empire. The request was received too late to present it through the religious press prior to the week thus designated. Of course, we have not yet heard of the observance of the week in Constantinople and at the other stations, but the brethren were expecting meetings of much interest and power. Such prayer should always rise into more earnest continued intercessions, and it is by no means too late to aid our missions in Turkey in our supplications before God.

It is now some ten or twelve years since the system of Weekly Offerings was introduced into a large number of the Congregational Churches in New England. It is time to inquire, What has been the result of the system in its practical workings? We have not sufficient facts to form a proper induction, but we wish it were possible to obtain a statistical statement in regard to the matter. We happen to have at hand facts relating to seven churches which have adopted this system; and, so far as their contributions to the American Board are concerned, there has been a gradual falling off within the last five years. Indeed, the aggregate contributions of these seven churches for foreign missions for the year 1885 is not sixty per cent. of what it was in 1875. This may be owing to other causes of which we have no knowledge; yet we have been informed that there has been a similar falling off in contributions from these churches for local and city missions. Other facts from other quarters suggest the inquiry, which all must desire to have answered, whether the system of weekly offerings is working for the increase of practical benevolence in our churches. One thing is certain — no system, however excellent, will succeed without personal and continued effort. Is it not possible that the system referred to has allowed many pastors and benevolent people to relax personal efforts? Has there not been a failure to present the various objects of missionary effort to the churches in view of the fact that no such presentation was called for on account of immediate collections? The matter is certainly one that calls for inquiry. Is not a considerable portion raised by the weekly offerings used, in some cases, for the payment of parish expenses, leaving a small sum, perhaps nothing, for benevolence? Do not some forget that the foreign missionary work includes under the care of one society a number of objects represented by several societies on the home field? These are practical questions which it would bewell for pastors and churches to answer.

The notice in the December *Herald* that a New England pastor had sent to the treasury of the Board a thank-offering in connection with the birth of a little boy, amounting to one dollar for each pound the child weighed, has induced another pastor to make a similar gift, and in forwarding it, to commend the example to other households. If this advice were to be followed, we should naturally wish that the children should be as large and plump as possible. But there is something very serious in the way in which these parents make this gift, with the prayer that the child "may be duly qualified for the missionary work and earnestly disposed thereto."

"SENSATIONALISM IN MISSIONS."

UNDER the above title, an editorial article has appeared in *The Examiner*, the New York organ of the Baptist denomination, in which the writer classes the colored diagram of the "Religious Faiths of Mankind," given in the *Missionary Herald* for January last, with a reported utterance of a lecturer upon missions, about the small comparative cost of converts in foreign mission fields, and proceeds to call upon all friends of missions to base their appeals upon facts, avoiding all extravagance of statement and whatever savors of sensationalism. This call we heartily endorse, and we commend it to all Christians, and especially to the writer in *The Examiner* in view of his criticism of our diagram. As to the reported assertion of the lecturer upon the cost of converts at home and abroad, we have nothing to say except that it is so manifestly incorrect that, had we seen it or heard it, we should have instantly attributed it to a slip of the pen or the tongue.

But our diagram is charged with being "a false and calumnious representation"; it is affirmed that it states the case worse than it is, and is most discouraging. The writer is so out of patience with it that he admits that it is difficult for him to speak of it "within the bounds of decorum." We heartily wish that he could have controlled his feelings long enough to have allowed him to examine the figures, and state where they should be changed. The nearest and the only approach to an attempt to correct them is the assertion that in pagan lands there are at least twenty persons who are impressed in some degree by the gospel to each convert reported by the missionaries. This is a higher estimate than others have made. Professors Legge and S. Wells Williams judged that in China there were five adherents to each convert. In Japan and India the proportion is doubtless higher. But if we take the ratio of twenty to one, it makes a total of twelve millions to be deducted from the one thousand and thirty-four millions who are classed as non-Christians. On the other hand, it should be remembered that our diagram classes among Christians — Protestant, Papal, and Greek — multitudes whose Christianity is of the most formal kind, even if they do not personally reject the Christian name. Were we to strike out from the one hundred and sixteen millions enrolled as Protestant Christians all the atheists and skeptics, and all who have "been more or less impressed" by some other form of belief or of unbelief, a far greater deduction would appear in this column than would be shown in the column of non-Christians if those pagans and Mohammedans who have felt the influence of our faith were subtracted from the one thousand and thirty-four millions there enumerated.

Our diagram was intended to give a general view of how men are to be classed according to their religious faiths. There can be no getting away from the hard facts there stated. There is no more uncertainty about these figures than there is about the population of the globe. We would like to change them, but the wish will not warrant our doing so. But they are appalling, says our critic. Without dwelling upon the singularity of this argument, as presented by one who is calling for facts and not exaggerated statements, it is enough to

say that the Christian world ought to understand the exact truth. It is both foolish and wicked to shut our eyes to the real state of the case. Though certain facts strike us as discouraging, this furnishes no reason for our falsifying our report of them. Our critic, in the very act of condemning sensationalism and disregard of facts, seems to have fallen into the error himself. He can not materially change the figures on which our diagram is based without going in the face of the best secular and ecclesiastical statisticians of the day. If our "diagram utterly fails to take into account the fact that missionaries are preaching the gospel in every part of that great black square," it were enough to say that its object was not to show what was preached, but what was accepted. It would be still more to the point to say that if it had implied that "missionaries are preaching the gospel in every part of that great black square," it would have been utterly false and misleading. Can the writer in *The Examiner* be aware that in Africa and China alone there are more millions, perhaps twice as many millions, who have not so much as heard Christ's name, as there are souls embraced within the bounds of what we call Protestant Christendom? That this fact is appalling does not prevent it from being a fact. It is the height of sensationalism for one to teach that the heathen and Mohammedan world is honeycombed by Christian truth and is nearly ready to vanish away. Much has been done, but a vast realm of darkness still waits for the true light.

But in thus affirming the correctness of our diagram, we are not so much concerned about replying to our critic as we are about indicating the true ground of confidence in prosecuting the work of missions. When asked, in view of the huge mass of heathenism yet remaining in the world, Is there any thing to keep us from despondency? we answer emphatically, Yes. It is the Word of Him who came to save the world. Dr. Judson's reply to the inquirer about the prospect of converting Burma was the right one: "It is as bright as the promises of God." If we look to what is without, we shall question and falter: if we look within our Bibles and to him who gave them, we shall believe that he who has all power in heaven and on earth can accomplish in his own time and way his purpose of redeeming the world to himself. Nor in saying this would we be unmindful of many hopeful signs now given us in divine providence, that the day of the world's redemption hastens on. The most hopeful of these signs is the changed position of the Christian Church in reference to the *duty* of evangelizing the world. Alas, that we can not say, even yet, that *a majority* of professed Christians clearly recognize, as a personal obligation, the duty of preaching the gospel to all men, yet the conviction that this is a duty is rapidly broadening and deepening, and it holds many with a mighty grasp. This is a wonderful change within the century. Moreover, the world is open as never before, and the false systems of faith, though by no means overthrown, are in some degree yielding before the coming of civilization and Christian truth. A beginning — a good beginning — has been made in many pagan lands, and though as yet only the fringes of heathenism have been touched, it is seen that Hinduism and Buddhism and Confucianism can not stand when brought in contact with the religion of Christ. The Word of God has only recently been given in the chief languages of paganism, and that Word is now running very swiftly. The modern era of

missions has developed and enforced new methods of labor, especially in the direction of self-support and self-propagation, giving promise of far greater efficiency in the days to come. But above all, our hope — nay, our confident belief — may be that when God's people awake to their duty, and, consecrating heart and life, take united and earnest hold upon the work of sending the gospel to the benighted — then the Spirit of God will be poured out in a degree not yet apprehended by his Church. Within a few years He has so come upon Japan that, while the bulk of its thirty-five millions are still properly classed as Buddhists or Shintoists, the empire is feeling the force of Christian truth: and there is good ground for hope that not many years hence these millions, substantially evangelized, even if not all converted, may rejoice to be enrolled among the believers in Christ. The work of converting the world is not beyond God's power. He himself declares: "I the Lord will hasten it in his time."

Just so soon as the Church of Christ measures the task before her, and rising with all her energies attempts to proclaim her Saviour to all men, may we look for the opening of windows in heaven and the descent of the Spirit in mighty power upon the nations. Then the Lord will *suddenly* come to his temple, and a redeemed world shall be his.

THE JUBILEE OF THE ZULU MISSION.

On the twentieth of December, 1835, a vessel carrying Rev. Aldin Grout, Rev. George Champion, and Newton Adams, M.D., constituting what was then called the Maritime Mission to Southern Africa, came to anchor in the "roads of Natal," and on the second day afterward landed in what is now Durban, finding at and near that place about thirty-three white people and from two to three thousand natives. The country had been wellnigh depopulated by the wars of Chaka. These brethren passed into the interior about 150 miles to find Dingaan, the Zulu chief, who consented to their remaining in his country, though he did not like to have them near him.

Fifty years having passed, the mission at Natal made arrangements for celebrating the jubilee. The commemorative services were held at Adams (Amanzimtote) during the week commencing Sunday, December 20. On that Sabbath a sermon was especially addressed to the native churches by Rev. George A. Wilder, calling upon them, in remembrance of the years during which the gospel had been preached to them, to undertake their own support and to engage in aggressive work. Monday was devoted to business meetings of the mission. On Tuesday special memorial services were held, Rev. William Ireland giving an historical address, and Rev. Josiah Tyler presenting a paper on "Reminiscences of early missionaries." Letters were also read from Rev. Aldin Grout, Rev. C. W. Kilbon, and other absent missionaries.

Wednesday was devoted to the reception of guests and to the formal exercises connected with the opening of the new "Jubilee Hall." This building is designed for the use of the Amanzimtote Seminary, the leading training institution of the mission. It is a large building, well suited for the purpose for which it is designed. The following description is given in *The Natalian* of January 2: —

"The 'Home' at Adams — or the Jubilee Hall, as it is henceforth to be styled — is a two-storied edifice, standing upon a round hill by itself, commanding a splendid view of the surrounding country. It is in general configuration of the shape of the letter L, having a frontage of eighty feet, and ninety feet long at the sides. In the front are the upper and lower rows of eight windows, divided by a mock turret, forming the reception-room, in the front centre, and on the roof is a cupola which lends a marked boldness to the appearance of the structure. The rooms are lofty, well lighted, and well ventilated. On the upper story are dormitories for seventy-five pupils, and on the ground floor are the principal's office, studying-room, library, dining-room, kitchen, lavatory, and offices. At one end of the building are private rooms for the principal's family, and also for the matron. The wise precaution has been taken of providing an exterior staircase leading off the balcony at the rear of the building, as well as the inside staircase; so that in case of say an alarm of fire, there would be abundant means of exit for the pupils. The Rev. C. W. Kilbon was the architect of the building, and Mr. H. Russell did the carpentry work, assisted by natives, while the brickwork was done by contract. As the building was completed in the fiftieth year of the mission in Natal, the appropriateness of its being named 'Jubilee Hall' will be conceded by all."

The total cost of the completed structure was about $14,500, nearly $3,500 of which came from Natal, and the rest from the treasury of the American Board. It is believed that in placing this institution on a firm basis, thus providing for the advanced education of the native youth, the Board is employing the best means for bringing forward a supply of capable Christian preachers and teachers to meet the requirements of this portion of Africa.

At the dedication exercises, aside from the missionaries and their immediate friends, a large number of colonists from Durban and other sections of Natal were present, including Sir Charles Mitchell, the English Administrator of the government. After addresses by Rev. Messrs. Rood, Goodenough, and Ireland, His Excellency Sir Charles Mitchell made an admirable speech, in the course of which he said, as reported in the *Natal Mercury:* "The task in hand at these stations is an heroic one; the shallow criticism that nothing has been done is an entire mistake. When the stupendous difficulties in the way are considered, the results achieved in fifty years must not be looked upon as discouraging — but quite the reverse. The task is no less than the turning of a savage people to civilization, from nomadic to agricultural and industrial pursuits. If such a radical change is to rest on a solid foundation, it must be by slow and gradual operation, by placing those foundations deep down in the soil. If soundly started, the superstructure will arise, rapidly and complete, as the walls of this building arose after the foundation was laid. He did not believe in wholesale mission work like that reported of the Jesuits, who 'converted' thousands by the stroke of a pen. True conversion was slow work, and the slower the more durable. He wished in conclusion to convey to the missionaries the hearty sympathy of the government of this colony in the work in which they were engaged, and the earnest hope for a happy and successful future within these walls, both for themselves, and above all for the natives, for the government were conscious that in

their task of governing the natives of the colony the work of the missionaries was a very material assistance."

At the collation which followed congratulatory addresses were made by the guests present, including missionaries of other organizations and prominent men in the colony.

Thursday was a day of special interest to the native people and to the students of the theological department of the seminary; the exercises being under the charge of Rev. Mr. Robbins, long the head of that department. The day was spent in reminiscences and devotional exercises, with addresses by visiting clergymen. On Friday, Christmas day, another historical sermon was delivered, Rev. Mr. Tyler preaching from the text: "Hitherto hath the Lord helped us." The preacher dwelt upon the several points in the history of the mission in which God had manifestly interposed for the help of the people.

Thus the public services of the jubilee closed. The occasion was one of great delight to both missionaries and native Christians. They were cheered by the remembrance of what God had wrought before their eyes, and they were stimulated to renewed efforts for the future. Not merely Natal but Africa is to be redeemed to Christ. The Zulu Mission is to have a share in this glorious enterprise.

The following sentences from the editorial colums of the *Natal Mercury* are a pleasant testimony to the missionaries of our Board: —

"We wish now to do in the name of the Press what Sir Charles Mitchell will do in the name of the colony, and that is to recognize the faithful and persistent efforts of an unselfish and devoted body of men, to win over o Christian life and practice the heathen natives of this colony." "The Jubilee has been eminently successful, and the American missionaries proved that they have kept their true work steadily before them."

THE BEGINNINGS OF THE ZULU MISSION.

BY REV. ALDIN GROUT, ONE OF THE FIRST MISSIONARIES TO NATAL.

In 1835, when the American missionaries arrived in Natal, that country was a howling wilderness, having, as was believed, not more than three thousand native inhabitants. The country was inhabited by all the large and small wild beasts and serpents, such as elephants, hippopotami, buffaloes, leopards, lions, hyenas, alligators, antelopes, and wild-cats. The same were found in the Zulu Country, north of Natal, even where the population was greatest, as the Zulus were not in the habit of hunting these animals and thus driving them away. Of the serpents, there was the python, some twenty-five feet in length, but its bite was not poisonous; yet there were many smaller varieties whose bite was deadly. Some of them would chase men and would even outrun them.

So little was known about Natal and the Zulus that on our arrival at the Cape Colony, our friends, believing that we would not find there any signs of civilization, advised that we leave our wives in that colony and make a tour of explora-

tion to learn the state of affairs and find out how we should equip ourselves. We did so, making the journey up to the chief of the Zulus, some hundred and fifty miles from our place of landing.

We found Dingaan, the chief, living in a hut made of sticks and grass, like the huts of his people, only it was larger and constructed in the most expensive way the Zulus knew of, being some twenty feet in diameter, with the top supported by some twenty posts, all of which were covered with strings of different colored beads, put on in stripes. We found the chief sitting outside of his hut, in an armchair carved out of a solid block of wood, with a spear in his hand. The chair was an imitation of those made by civilized people. Dingaan soon invited us into his hut and at once asked if we had ever seen so large and nice a house. The hut was built on an inclined piece of ground, and on the lower side of it was an opening just large enough for one to crawl into on all fours. The floor was made of hard earth pounded down and rubbed with cobble-stones till it had a polish like glass. In order to keep it in that state, the custom was for all to move on their knees; but the chief, in order to show us it was the biggest house we had ever seen, called on us to stand on our feet and see if we could touch the roof with our hands. We were at once questioned as to the greatness of our king and how he would compare with him and how many people our nation was composed of. He told us that if his warriors should all be collected, they would cover the country as far as we could see.

Soon he asked what we had come to him for. We told him we had the Bible and had come to teach him and his people the truths it contained. He at once replied: "Oh, then, you are men who pretend to write and read!" "Yes, we can do that." "Well, we have heard that white men can do that; but they can make cloth, knives, watches, etc., and of course they can be more clever wizards than any I have; but writing and reading is nothing but witchcraft." We were called on to show that we could read and write, which we did to his satisfaction. He said at first that he did not want us in his country, thinking that he knew more than we or anybody else; but he now saw that we could do what he could do not, and if we could teach him to read and write he would be glad to have us stop in his country. But the first lesson showed him that it would take time, and in disgust he threw down the pencil and paper, saying, "No, I can not learn; no, you may go home again; I do not want you." But he finally told us that if we would build our houses at Natal Bay, about one hundred and fifty miles from him, and make that our home, we might come to him occasionally and teach his people.

Dingaan did not want missionaries; Umpande, his successor, did not want missionaries; Cetywayo, Umpande's successor, did not want missionaries; but we hear recently that Udinizulu, son and successor of Cetywayo, in the Zulu Country, has sent to the Natal Colony requesting that missionaries may be sent to him. He has, as an interpreter, a son of one who was a church member at Umvoti when I was in charge of that station, who can speak English and Dutch as well as Zulu. Udinizulu sees that the murderous lives his fathers have lived can not be allowed alongside of civilized men. It has taken four generations of chiefs to secure the toleration of Christianity in Zululand. During these years

the stations of the American Board's Zulu Mission have all been within the Natal Colony, where natives are perfectly free but have the protection of the English government.

All natives in their heathen state, in and about Natal, are polygamists, and the men hold that their daughters must marry when the father pleases; and he usually claims that the daughter must marry the man who will give the greatest number of cattle for her, however many wives he may already have or however old he may be. I have known young women to jump into a lake infested with alligators and refuse to come out till a promise was made by the father that he would not marry her to the hated man. Women thus bought and paid for are as really the slaves of their husbands as are any other slaves.

The Zulus, as we found them, knew nothing of the God we worship. They admitted that there must have been at first a superior Being, for no man could make the sun, moon, and stars and hang them in the heavens; but they said: "If he continues to live we do not know, for we never see him." They believe that the spirit outlives the body, and remains, after death, near the place where the person lived, usually in some beast or serpent. There is a variety of serpent which seeks the fences of the kraals and at times crawls into huts. The people leave it unmolested and remain themselves in the hut, even though bitten, because they regard the serpent as a spirit. They believe the departed spirit has a disposition for good or evil, much as it had in life, and any good or evil that happens to them they attribute to the *isituta*, as they call the spirit. Their superstitions are almost endless — "Everything must have a cause."

The Zulus had but five implements made of metal, namely: the hoe, axe, war-spear, needle, and razor — all made of iron found in their own country and hammered out on a large stone with a small cobble. They raised Indian corn, pumpkins, melons, beans, and *imfe*, or sorghum. Bananas and sugar-cane were growing there, but the chief did not allow the common people either to grow or eat them. They were eaten only by chiefs.

Missionaries have in all cases had to build their own houses. There were no roads or bridges in all that country on our arrival there.

Wars and other obstacles in the early history of the mission repeatedly interrupted the labors of the first missionaries and their labor seemed lost. I settled twice in Zululand, and in the first instance I was driven out by Dingaan, my goods were all stolen or destroyed, and my house burned down. Then, under Umpande, an army was sent to my station in the night, several of the natives who had been friendly to me were killed, and my wife and I barely got out of the country with our lives.

That kind of trouble continued for ten years and seemed so disheartening that our committee recalled us, and I came as far as Cape Town on my way home, when Sir Peregrine Maitland, the governor of the Cape Colony, picked me up, made me "missionary to her Majesty Queen Victoria," and sent me back to Natal. This saved the mission.

CONDENSED SKETCH OF THE WEST CENTRAL AFRICAN MISSION.

THE ORIGIN. — At the Annual Meeting of the American Board in October, 1879, the Prudential Committee was directed to open a mission, if practicable, in West Central Africa. The region selected was that of "Bihé and the Kwanza, an elevated plateau, or rolling country, some two hundred and fifty miles inland from the Atlantic Ocean at Benguela, in about 12° south latitude." The selection of this site was the result of extended and laborious inquiry and correspondence conducted by Rev. John O. Means, D.D., late Corresponding Secretary of the Board, who visited England and the Continent and conferred with many European travelers who were familiar with different parts of Africa.

At the Annual Meeting in October, 1880, the Prudential Committee reported the arrangements for the opening of the mission as already in progress. Rev. Walter W. Bagster, Rev. William H. Sanders, and Mr. Samuel T. Miller, whose offers of service had been accepted, sailed from Lisbon on October 5, the day of the Annual Meeting, and landed at Benguela November 10. After a tedious delay of three months, porters were secured, and the party set out for the interior March 9 and reached Bailundu March 28, 1881, where, owing to the determined opposition offered by King Kwikwi to their further progress, the central station of the mission was established. Bihé, the second station, was occupied early in 1884. In 1884, after the expulsion, a station was fixed at Benguela on the coast, as the base of supplies to the whole mission.

THE LOCATION. — All these stations are within the limits of the province of Angola and are nominally under Portuguese jurisdiction. Bailundu is 190 miles from Benguela, almost due east; while Bihé is seventy miles from Bailundu, to the southeast. Both are situated on a rolling plain about five thousand feet above the level of the sea, in a most salubrious climate, where the mercury rarely sinks below 35° F. and rarely rises above 88° F., affording a temperature nearly such as is found in Washington Territory or Oregon. The face of the surrounding country is broken with hills and water-courses; the soil is fairly fertile and capable of a great variety of crops when properly tilled; the timber is light and of small value for lumber; the underlying rock is granite with rich deposits of iron and other valuable ores. Sweet potatoes and corn are grown in great profusion, oranges and bananas flourish under cultivation, and with proper tillage a large population may be sustained.

THE PEOPLE. — The native inhabitants of the region around our stations are scattered through numerous small villages and perhaps equal in number those of the agricultural districts in New England. They live in wattled houses, well built and convenient for such a people, and they are all partially clothed. They are a brown race, with regular features and closely curled hair, of erect, finely formed figures, active in habit and friendly in disposition. They belong to the great Bantu family, that occupies the southern part of Africa from ocean to ocean, from 5° north latitude to 20° south latitude. Their language is called the Umbundu and appears to be one of very regular construction, flexible, and capable of receiving and conveying religious ideas with reasonable facility. They are governed by a king, who is their leader in war and their chief at home. There is a council of chief men, or elders, who own the land, surround the king, give him advice, and as the exigency requires regulate the succession. The authority of Portugal in the high lands is little more than nominal.

There are no carriage roads between the regions inland and the coast; all communication is by a footpath for men and beasts, and all transportation is by means of carriers. Twelve days is the shortest time from Benguela to Bailundu, and oftener fifteen days are consumed. Beasts of burden are very little used; the tepoia, a hammock

suspended upon a pole, is the only conveyance for women and children. The Bailundos and Bihénos have no distinct object of worship, no well-defined religious system; and the teachings of the missionaries have to encounter only the apathy and opposition of the unregenerate heart. The total population accessible to this mission is only matter of conjecture: within a radius of thirty miles around each of the inland stations there may be ten thousand people, and within reach from Benguela perhaps half as many more. The country east and south inland, to which these stations are the natural gateway, is vast and populous, and the opportunity that opens before the mission is almost illimitable.

Beginnings of the Mission. — When first planted at Bailundu, the mission consisted of the three men named above — two of them ordained missionaries, the third a teacher. Their first tasks were to build homes, to win the confidence of king and people, and study the language. Their houses thus far have been built after the native fashion — one story in height, wattled frames, with a thatched roof. The mission was enlarged before the end of the first year by the arrival, November 30, 1881, of Dr. and Mrs. Francis O. Nichols and of Mr. and Mrs. Frederick A. Walter. These ladies were the first white women to visit the interior, and they were naturally looked upon with great curiosity. The deference paid to them by the gentlemen of the mission was a matter of profound surprise and tended to heighten the popular estimate of their rank and worth.

Early in 1882 the prospects of the mission were for a time beclouded by the death of Rev. W. W. Bagster, the pioneer and leader of the enterprise up to this time. Excessive labors and exposure, in the most unselfish devotion to the work, broke down his vigorous health, and with perfect resignation and an unshaken faith in the future of the mission he passed away, leaving a hallowed influence and a sacred memory to his mourning brethren. The precious remains of this dear brother, laid to rest on these heights, in a true sense consecrate the soil and its inhabitants to the gospel he loved and came thither to preach. We shall not have kept our pledges to this brother until a Christian life and civilization arise to guard the place of his burial and to bless the nations and peoples round about.

At the very time of Mr. Bagster's death a fresh reinforcement was on its way to the mission. Rev. and Mrs. Wesley M. Stover, Miss Minnie J. Mawhir, and Rev. William E. Fay arrived at Bailundu June 6, 1882, and the mission was thus fully equipped for immediate needs. For more than a year the time and strength of the mission were occupied with the serious tasks of building houses and transporting supplies from the coast and enlarging acquaintance with the people and with their language. Religious services were held at the homes of the missionaries, on the Sabbath and on other days, to which the natives came in with more or less regularity. The grammar of the language was studied and analyzed, and a vocabulary was collected, as frequent intercourse with the people gave opportunity. A school was soon opened, and under Mr. Miller's care made commendable progress.

In 1883, owing to impaired health, Dr. and Mrs. Nichols asked leave to retire from service and returned to this country, leaving the mission without a trained physician. In the course of this year communication was opened with Bihé, and an invitation was given by the king for some of the missionaries to come and live with him.

In 1884 the forward movement to Bihé began, and Messrs. Sanders and Fay went thither to open the new station and build the mission home, Mrs. Sanders being the first white woman who had ever visited this place.

The Expulsion. — The Portuguese authorities at Lisbon and on the African coast from the first treated the missionaries with great civility and rendered them important services. The natives had given them hearty welcome, and King Kwikwi, of Bailundu, formally adopted them as his "white men." The traders, however, seem to have

looked upon our men from the first with suspicion and jealousy. They observed the large stores that were taken inland and the generous presents that were made to the king and his chiefs; and they were convinced that the missionaries were traders in disguise, who would win their profits away from them. Accordingly they set themselves to prejudice the minds of the native king and the people against the new-comers, and in many other ways annoyed and hindered them; but the missionaries forbore complaints and went on their ways peacefully.

Thus matters stood at the middle of May, 1884, when suddenly the envy of one of the most hostile traders brought affairs to a crisis. King Kwikwi, bribed with gifts and alarmed by false reports, sent urgent word to the missionaries that they must go from his kingdom in nine days and only take a small part of their property with them. Astonished at this sudden outbreak, they could not believe their ears and at once tried to see the king and expostulate with him; but they could get no audience. Word was sent to Bihé, and the party there came down to Bailundu. Then, after an interview with the king in which he renewed his order to leave with angry threats, they were compelled to seek the coast. Hastily, with such few effects as they could carry, the missionaries set out on their long and sorrowful journey, leaving all their hopes behind them. The dangers and fatigues and exposures and hardships of that forced march, where three frail women and two little children must keep pace with the men, with few carriers and scanty supplies, are more easily imagined than described. A merciful Providence guarded them from perils and saved their lives and brought them every one to the coast in safety, though some of them were almost exhausted. Mr. Stover and family and Mr. Fay came to America to report the disaster and receive counsel. Mr. and Mrs. Sanders, after a brief pause for rest, began to retrace their steps and within four months were established once more in Bailundu with the consent, and even welcome, of the people and the king. Mr. Walter and family and Mr. Miller remained at Benguela and took immediate measures to open a station there. A little later Mr. Miller, at his own request, was released from service and returned home.

Mr. Walter, in the name of the mission, at once opened negotiations with the governor-general at Angola and conducted the affair with such steadiness and address as, in conjunction with communications opened at home with the Court at Lisbon, to bring about his active interference in the case. The governor-general disowned all responsibility for the ill-treatment our men had suffered, instituted an inquiry into the facts, and caused letters of commendation, in behalf of our missionaries, to be addressed to the native kings. The services of Mr. F. S. Arnot, a Scotch missionary to the Barotse Valley, who came to Bailundu a few days after the expulsion, were freely rendered and proved of great value to the mission. He dealt with the kings and chief men of Bailundu and Bihé and greatly aided in the prompt reëstablishment of the mission. In consequence of these things the two kings were led explicitly to condemn the expulsion and robbery and to invite all our missionaries to return.

The Restoration. — Mr. and Mrs. Sanders went back to Bailundu in November, 1884, and at once took up their abode in one of the mission houses there and resumed the school and other mission work. Not only were they unmolested; their return was the occasion of popular rejoicing, and the violent expulsion of the previous July was repudiated and condemned.

In June, 1885, Mr. and Mrs. Stover, with their little daughter, set out on their return to the mission, and September 28 reëntered Bailundu and took up their residence in the very house whence they were driven out fourteen months before. While in this country Mr. Stover and Mr. Fay had attended to the printing of the first Umbundu grammar and vocabulary, of which the manuscript was happily preserved in the flight. Mr. Fay will return with his wife, Mrs. A. K. Fay, the present month, accompanied by Rev. Walter T. Currie and Mrs. Clara W. Currie. As soon as they

arrive it is expected that the station at Bihé will be reoccupied by two families. And thus, within two years of the time of the expulsion, both of the original stations will be reopened and fully manned and Benguela added as the station at the coast and the base of supplies. The outlook for the future is as promising as could be desired. It is too early to speak of results. It has been seed-sowing thus far, or rather the rough work of breaking up the soil preparatory to seedtime. And yet something has already been accomplished. Good sites have been chosen and occupied. The nature of our work and the character of our laborers have been fully proven to Portuguese and natives and their goodwill secured. The language has been reduced to writing and grammatical forms, and the first attempts at translation have been made. An interesting school has been gathered at Bailundu, and the work of education has been fairly entered upon. In a few instances, among those longest in the families of the missionaries, there seems to be some apprehension of the meaning of the gospel and some desire to receive its truth. In due time the spiritual harvest which we long to see shall be gathered in abundantly.

Letters from the Missions.

North China Mission.

THE BACK DOOR TO CHINA. — PEKING COLLEGE.

DR. BLODGET writes from Peking, on January 11, that the Week of Prayer had been observed at that station with more than usual interest. He says: —

"The back door has recently been opened into China. Steamers now go to Bahmo, only a few days' journey distant from Yünnan. Yünnan, Sz-Chuen, Kwei Chow, and Thibet, will be easily reached by this route. Now that Burma is annexed to the British Empire, this route will doubtless soon be opened by placing military posts among the Ka-chins, in the mountains between Burma and China, so that travelers can pass safely this way instead of taking a long journey by way of Shanghai and the Yang-tsze River. There is work for our Baptist brethren in fulfilling the long-cherished desire of Judson to enter China by the southwest; work, also, for the Inland Mission, which already has its missions in Yünnan, Kwei Chow, and Sz-Chuen. I trust the men will not be lacking.

"The Peking College has recently received an impulse in its forward movement. Above 500 candidates presented themselves for its examinations for entrance, of whom 100 or more will probably be received. These are lads and young men of the better classes, and of more learning and ability than those admitted in previous years. The president of the college and two of the older professors have recently been decorated with the rank of Chinese magistrates of the third and fourth grades respectively, which fact will have its influence in elevating the institution in the estimate of the Chinese."

Japan Mission.

CHURCH DEDICATION AT OKAYAMA.

MR. CARY writes from Okayama, December 26: —

"One of the chief events since I last wrote has been the dedication of the new church-building in Okayama. The exercises were held on the evening of December 1. Had you been here you might have thought that some of the surroundings of the occasion differed from those commonly seen in America. Turning the corner of the street on which the church is situated, you would have seen over the roofs of the houses a string of bright red lanterns, which were stretched above the ridgepole of the church. Similar lines of light extended from the front gable to the

corners of the enclosure, and also along the neat iron fence before the church. Lanterns always form an important part of Japanese festal decorations. The gateway was decorated with an arch of green leaves, interspersed with oranges and red berries. Just outside of the fence were ranged a number of tables set out with candy and toys: for the street-pedlars are quick to gather in any place where a crowd is expected, and, as they had supposed, the street was filled with people who had come to see what was going on.

"Entering the building, you would have found a room sixty feet long and thirty-six feet wide. A space twelve by thirty-six feet at the entrance is not matted, but serves as a vestibule where clogs and umbrellas may be left, and where many persons who will not come in to sit down may stand and hear what is said. At the opposite end of the room is the platform. On the wall behind it is a large frame covered with white paper, on which the leading Chinese scholar of the province has written the Beatitudes. Beneath this are draped two Japanese flags. At one side of the same wall is a large picture, presented to the church by a Sabbath-school class in Massachusetts, and representing the disciples on the road to Emmaus. On the opposite side is a blackboard on which are written the names of candidates for baptism. It contains thirteen names. [Sixteen names have since been added.]

"With the exception of the flags already mentioned, the only temporary interior decorations are two large bouquets arranged as only the Japanese know how to arrange them. Let me give you the ingredients of one: A cabbage, a scraggly pine branch about six feet high, and twenty or thirty chrysanthemums. What could an American florist have made from such materials? The result here was a very pretty decoration.

"In the body of the church there are no seats, and the large audience is crowded together upon the soft mats. The gallery opposite to the preacher's platform is reserved for invited guests, for whom chairs are provided. Here are seated most of the members of the Ken Assembly, corresponding to an American State Legislature, several officials, newspaper editors, etc.

"The exercises were such as are common on such occasions. The history of the building showed that it had cost 2,133.414 *yen* (a yen is now equal to a Mexican dollar). Of this sum, 280.91 yen came from persons not members of the Okayama Church, while about 500 yen was obtained from the sale in America and Japan of idols, dolls, swords, household goods, etc. The remainder was by cash contributions of the church members, who now number 196. All is paid for, it being the firm resolve of pastor and people that they 'would not dedicate the church with a single *rin* (one tenth of a cent) of debt on it.'

"The dedicatory prayer was by the native pastor, and his earnest manner made a deep impression on all. Probably no part of the exercises has been so much spoken about by those who are not Christians. One of these said: 'I was almost afraid to remain in the room while he was praying.' The Christians say: 'After that prayer, none of us can think of the building as being ours. It is the Lord's.'

"There were various other meetings held during the first three days of the month — a meeting of the Christian women of the *ken*, missionary conferences, a preaching-service for unbelievers, prayer-meetings, etc. All of the exercises were profitable and exerted a wide influence. There is more of a spirit of inquiry in the city than ever before."

A MOUNTAIN PARISH.

Dr. Davis, writing from Kioto, January 12, tells the following story of a mountain parish: —

"It is west of Kioto fifteen miles, and consists of a rich alluvial plain ten miles long and half as wide, with a mountain district to the north, of equal extent. Eight years ago (when the writer first visited this region) there was not a Christian in it. Last Saturday a journey of

four hours brought me to the house of the evangelist who works in this region, who gave up the mayoralty of his village to become an evangelist and Bible-seller. I sat down to dinner with this brother in his humble home; it consisted of boiled rice, boiled radishes, and boiled mountain potatoes. After dinner we started out toward the centre of the parish, and I was entertained Saturday night at the house of a leading farmer of a mountain village on the edge of the plain. His house is finished in far more elaborate style than mine in Kioto; he is the richest man in the village. 'How rich is that?' He owns twenty-five acres of land, but does not work it himself. He rents it to small farmers — gives them one third of the crop, pays about one third in taxes to the government, and has one third himself. His land is worth about $300 an acre, and he receives about $20 a year, as his share from each acre, making an income of about $500 from his twenty-five acres.

"The little farmers live in small straw-thatched houses and work hard, living almost entirely on rice. The land is terraced off in little patches of a few square rods each, and in many of them the water stands the year round, and fish are kept in them, which is a source of some revenue to the owners. Saturday evening the paper partitions were removed and three rooms of the farmer's house were thrown together and filled with about a hundred people, who sat for three hours and listened to three consecutive sermons.

"Sabbath morning we went on three miles farther to the centre of the parish, where the church has put up a little building, 15 x 30 feet, in the plainest style, at a cost of about $300, without outside aid. The church now numbers fifty members; they have never had a pastor. The evangelist has labored in the region for three years. Dr. Gordon has made many trips thither, and students from the school have spent their vacations there. Sabbath afternoon the church gathered in the little church for a sermon and communion. One branch of this church is still nine miles farther north among the mountains. There are twenty members, who have of their poverty already fitted up two churches, the first one being burned down by hostile Buddhists. Among these twenty Christians is one old woman who has been a paralytic for many years, and she is now not able to move at all; and yet she is happier in her new-found love and hope than any millionaire. Seven were baptized and received into the church at this service. Among them were mine host of the night before, with his wife; also the wife of another leading farmer of the same village.

"After the service a legacy was announced and paid over to the church. It did not equal the Otis Legacy, nor even the Swett Legacy. It was the bequest of the mother of the evangelist, who had died a few days before, leaving one half of her property to her little granddaughter, and the other half to the church. The church's portion amounted to seventy cents, which was paid over in silver. Sabbath evening we returned to the same village where we had spent the previous night, and preached to a crowd in another farmer's house. Monday morning, starting early, I reached home in time for my afternoon classes in the Kioto School, returning by boat down the rapids in the river-gorge, which ride many foreigners pay five dollars to take, but the missionary came down for ten cents. There are thousands of such parishes here waiting for workers to develop them."

Western Mexico Mission.

GROSS DARKNESS.

Mr. Bissell writes: —

"It is manifest that the priests have all classes of the people very completely in their power. We do not here see those signs of dissatisfaction with the priesthood that are sometimes found. There is abundant evidence that many hold us in superstitious dread. Not a few avoid our window, pray audibly to the Virgin when passing, and even run if they see us looking at them. None, as yet, gather about

the window at time of services. One poor woman nearly ran out of the house, last week, on spying a toy windmill which I had put up for the children. 'Is it — a — *cross to call the devil?*' she asked.

"The *ejercicios* have been in progress during last week (the Week of Prayer) and this. The great central church has been darkened by day and by night, and a large company (of women in this case) have there performed or endured the 'exercises.' When not in the church they remain in an adjoining house. They make it a time of rigorous fasting and bodily affliction. Being very near, we are ear-witnesses of a large part of the proceedings. During each day and evening there are several special times of flagellation and wailing. The outcries are horrible. It is commonly reported that 'apparitions of Satan,' representations of *infiérno*, etc., are parts of the system. Certainly, such a theory would explain some of the sounds that ring through the dim old arches by night. We have known of several, in Tlajamulco and here, who have lost their reason, and the people say that it came about through attendance on the 'exercises.' Still more, it is now affirmed that two women of this present company have died, overcome by weakness and fright. This to purify the soul! This in the name of prayer! Nothing in Mexico has moved us as have these weeks of crying in the dark, while we, in all Protestant Christendom, have gathered as children at our Father's throne of free grace!"

West Central African Mission.

VISIT AT BIHE.

In our last number allusion was made to the absence of Mr. Sanders at Bihé, whither he had gone to see the king and the head-men and to study the situation. He was absent from Bailundu about five weeks and had a good opportunity to pursue his investigations. One ever-present source of annoyance and difficulty in the interior of Africa is the custom of making presents to kings and chief men, these dusky monarchs wishing to make as much gain as possible out of all white men who enter their territories. The Portuguese governor at the coast had advised our missionaries to agree with the kings of Bailundu and Bihé to the payment of an annual tribute in place of repeated presents, thus avoiding all uncertainties and disputes. This plan would be gladly adopted by our brethren, but it will be seen that Mr. Sanders, though desiring to do so, has effected no arrangement with the king of Bihé. Silva Porto, the new captain-general for the interior, appointed by the Portuguese government, had reached Bihé, where he has long had an establishment, and has now started a school for his slave-children. He is quite enthusiastic in certain plans of his own for improving the condition of the people, but he seems to have little conception of the evil he is doing them by his presents of ardent spirits. Of his own stay at Bihé, Mr. Sanders writes from Bailundu, December 25: —

"Mr. Silva Porto was very hospitable both times that I was at his house. While I was at the *ombala* (the king's palace) he brought his present there. It consisted of forty-four pieces of cloth, four military-coats, three kegs of powder (common blasting-powder), and one *garrafao* of rum. This we would consider a large present. Not so the head-men. 'Porto has cheated us on the rum,' was a remark that I heard made, and in less than three weeks they sent to him and got one more keg of it. He seems on principle to make little or no resistance to their demands. Also in paying his carriers, I noticed that after raging at them a few minutes he would yield to them. He paid thirty-four yards where we have been accustomed to give twenty-eight. It may be that his long years of experience have taught him that it is wiser to yield to them, but to me it seems that a firmer course would be better.

"When at the ombala of Bihé, I was in hopes that the *osoma* would speak of the matter of tribute. When he was drunk and inclined to be sociable, it was of no

use to speak of it. Aside from the fact that any promises or agreement then made would not have been considered binding (if, indeed, they consider any of their agreements binding), he would have inferred that I was very anxious about the matter, and then it would have been impossible to get any satisfactory settlement. When sober, he was close-mouthed and prudent, and seemed to be waiting for me to be the first to mention the subject. If it is as I suspect, he wishes to force me first to mention what we consider fair, that he may be able to hoot at it as unreasonably low and force the figure much higher. So, as far as the osoma himself is concerned, the matter of tribute has not been discussed.

"I was so incensed at the calm way in which they disclaimed all blame for eating up our things which the osoma promised to keep for us, that to the head-men I declared that we would give no more presents; and when I recounted all their bad faith, they had nothing to say except that they wish us to come soon and build and get our school started. They are accustomed to have the whites yield easily to their demands, and I presume they are simply deferring the discussion of tribute till we have built and become settled. When we moved up to Bihé in March, 1884, the osoma at first refused to accept our present of ten pieces of cloth. I said I would add ten pieces if he would agree not to ask for more till the corn was ripe again. He said I was trying to cheat him and would not entertain the notion. I then said that if he did not take the ten pieces we had enough use for it, and he at once condescended to receive it.

"I made a visit to the Roman Catholic *pádres*. When the osoma heard that I was going, and Mwenendombe with me, he sent for the latter — who was my host and the first head-man, or councilor — and put a stop to his going. He also sent word that before I went I should come and see him. I went, and he said to me: 'Why do you go to see them? Do you not know that they came here to sit on your *omangu?*' I said that though they may hate us, there is no hate in our hearts, and so I intended to go and salute them. 'All right,' he said, 'go.' I found them to be two pleasant-spoken young men. They are annoyed at the constant demands made on them by the osoma. I told them how I proposed to do, hoping that they will do the same, and, if so, we can probably have our way with the osoma. They were very hospitable and gave me a load of oranges to take back with me. I was sorry to see that they are beginning to buy slaves, and I told them that they would but get themselves into trouble by so doing; but I saw that they had no intention of changing their course. I was specially sorry to see that they are determined to buy a grown young woman for a cook.

"I went to Kamondongo and saw that the sticks we had actually put into our prospective house are still there and no more. The osoma sent orders that very day that all the sticks be returned, but it is clear to me that that order was meant for my ears rather than for fulfilment. The location is good, but getting more wood will be a greater difficulty than it was before.

"The osoma sent for me three times while he was foolish drunk, and I became better acquainted with him then than I could in a year of arm's-length intercourse, which is all he allows when sober. He tried to take away my spectacles and to pick my pockets. I had been informed that he had in the same way deprived one of the pádres of his watch, so I rescued my things while they were still within sight. It is just as well that he find out first as last that we do not take kindly to such nonsense. The book that he held for a ransom of $1,000, he handed over when he found it only got the laugh on him. The head-men of Bihé did not impress me as being a very dignified set. They seemed to be very anxious to say things that would raise a laugh, and as far as I could see that was their main ambition. They seemed to have none of that decorum which prevails among the head-men of Bailundu."

East Central African Mission.

THE CONVERTS' CLASS.

MR. WILCOX, writing from Makodweni, November 30, reports that there are now twenty-five in his class of catechumens. He says: —

"A number of these have been with us such a short time that I hardly think they understand what their profession means. But there are about a dozen who, I think, are as much in earnest as I was myself when I began the new life; and of the others, I would not quench the smoking flax, for it was such a great thing that I could scarcely believe at first that those who had been with us over a year and had been well taught were really in earnest. But the more I see of their subsequent conduct, the more am I assured that they are indeed God's own. These people have not all at once become entirely sanctified; but when they sin now, I see tears of repentance and hear cries unto God for forgiveness. Thus we see evidence of a change.

"These people are as strongly attached to their homes and friends as any people; and yet they profess to have given them all up for Christ's sake, and have cast in their lot with us to stay until they are able to go out and persuade people to come to Christ. We have two prayer-meetings for them, Sunday afternoon and Thursday evening, besides a little prayer-meeting of their own which they hold at sunrise, Sunday morning. At these meetings I hear them confess their sins, pray for forgiveness, for the heathen, and especially for their own friends. One fine young fellow often says: 'Lord, I have taken hold of the rope which thou hast thrown out to drag me from death, and I cannot let go. I cannot go back; I must follow thee.' Another says: 'Lord, the people laugh at us. They think we are crazy; but we pray for them. It is they who are crazy. Help us, that we may soon be able to go out and teach them the way to escape from the power of Satan.'

"But the best evidence is not words. It is the change which is apparent in their lives. Take people who are constitutionally lazy, and are never known to keep at work a dozen days in succession without some constraint — to see them keep at one place steadily, day in and day out for a year — to see them use every spare moment in spelling out their reading lessons, — this, I think, is as great a change as you can observe among almost any class of people. Then it is so much easier to manage the boys since the revival. Before, I used to go after them with a stick when they were in some mischief, or were remiss in some duty; but now I merely quote some passage of Scripture, or call the principal offenders into my room and pray with them, and it works ever so much better than the stick, notwithstanding everybody will tell you that the latter is the only thing to make any impression upon these people.

"As yet we have not got one girl to consent to give up all for Christ. I believe the gospel has made a deep impression on them, but they are bound by heathen customs — they are really but the property of their fathers or husbands. They do not see any deliverance from their bondage, nor do they seem to care for any deliverance. Yet I can see that the truth is cutting away their refuge of lies."

European Turkey Mission.

THE BULGARIAN WAR.

THE *Missionary News from Bulgaria*, a small printed sheet, sent out monthly by Mr. Clarke, of Samokov, contains the following reference to the late war: —

"The war which has so engrossed the attention of the whole Bulgarian nation has been the great influence affecting mission work during the past two months. Both prince and people have merited the respect which has been given them. The manner in which Prince Alexander accepted the power offered him by Eastern Roumelia, which sought union with Bulgaria; his prompt massing, equipping, and locating forces as circumstances required; his closing of liquor-shops to prevent undue ex-

citement in the sudden gathering of troops; the personal interest he manifested in those gathering for the defence of their country, and in their families left perhaps in need, gained for him universal respect and love.

"His wise, prompt, courageous action when the Servians unexpectedly fell upon the few soldiers on their boundary, but a days' march from his capital; the boldness with which, even in the thickest of the fight, he led his determined followers to repeated attacks, by which he drove the hitherto victorious Servians back to their own territory; his sharing with them the hardships as well as dangers of the battle-field, and his carrying the wounded in his own carriage to be cared for in Sofia, won for him the enthusiastic, loving confidence of all his people. 'Is n't he our father?' said to me, with a glowing face, one of the wounded lying in a government hospital.

"The people have nobly followed the leadership of their prince. Many volunteers joined the regular army, and the troops, for days, marched in storm and mud to repel the unlooked-for invasion. With a war-cry which startled the enemy they unflinchingly pressed to the bloody contest, incited to noble deeds by their bold commander. Thousands of militia were gathered for the defence of their frontiers, and the mass of the nation, both men and women, heartily joined in preparing and forwarding voluntary and required supplies for the army. The missionaries have fully sympathized with the people in their efforts for greater freedom, and in their enthusiastic regard for the prince.

"For several weeks there was much fear of a Turkish invasion, combined with the relentless barbarities of bloody bashi-bazouks, which were planned by the Turks in November; but government orders prevented the attacks which could have been made along the hundreds of miles of boundary. Fifteen thousand Turkish troops were gathered, and still remain, within two days' march of Samokov, though disease has carried off more than a tenth of their number within two months.

"About fifty Protestants have been enrolled in the army, including five of our students, and some twenty-five have aided in the hospitals. Circumstances and the early and abundant supplies from Bulgaria and elsewhere have rendered unnecessary much direct aid from missionaries. An effort was made to circulate the Scriptures and other religious truth among the troops, but met with decided opposition, yet Christian soldiers and workers in the hospitals have exerted a positive influence. Many Christian hearts have earnestly plead for a blessing on their people, in secret, in the daily prayer-meetings, and during the Week of Prayer; yet the mass of the people still turn to self and other nations for aid rather than to seek assistance from God and his Word. There are still many clouds as to the future, but we seek to do daily duty, waiting for God's developments."

THE CHURCH AT SAMOKOV.

The same sheet gives, from the pen of Mr. House, a report of the Evangelical Church at Samokov, from which we take an extract: —

"The annual meeting of this church occurred on January 12. The reports of the activities of the church during the year were encouraging. The members at present number nearly 100; some of them however live in some of the near villages and work and give in their own villages. Our congregations here in the city average, I should say, about 140. Within the last two years thirty new members have been added to the church, which shows a healthful growth and increase. During these two years, also, there has been a marked improvement in the contributions of the congregation to benevolent objects. The aim has been to use, as far as possible, the New Testament way of weekly offerings to the Lord, in connection with the envelope system. During the two years in which systematic giving has been practised this little congregation has raised for benevolent objects $580, or an average of $290 a year, making an average, of $2.09 for each of a congregation of 140. This is not as much as the church might

do, but it is certainly encouraging, especially when we remember that a large number of the congregation are students (most of them poor) from our two evangelical schools in this place. The actual number of these who have taken part in the systematic giving during the last year is 106. This congregation gives for missionary work in Africa this year $60.54, and for home missionary work in Bulgaria, $70.47."

Western Turkey Mission.

GEDIK PASHA.

GEDIK PASHA is the precinct of Constantinople in which Mrs. Schneider has been laboring for the last few years, Miss Twitchell and Mrs. Newell being now associated with her. Of a new form of effort in this precinct, Mr. C. A. S. Dwight says, in a letter dated January 18: —

"The 'night-school,' carried on this winter in connection with the ladies' work in Gedik Pasha, has proved a valuable means of drawing young men under good influences. Almost all those who attend are from the old churches — the majority Armenians, and many of them from the better classes of society. The school is under the more immediate supervision of Baron Samuel Harutunian, a former student at Aintab and a graduate of Beirut College. Some sixty names appear on its roll. The enthusiasm of these young men for the study of English is remarkable — exhibited in the case of one of Miss Twitchell's scholars in the brief but decidedly expressed determination to learn English '*as soon as*.' Although the homes of some of the students are situated at a distance from the school, yet the average attendance is good and the interest well sustained. Perhaps the accompanying bit of description, taken from a composition of one of the pupils and running as follows, may be in point: 'There is a school of night in Gedik Pasha. The teachers are good Americans. They take scholars with four piastres a month; they teach English, Turkish, and to pray, and they make to know them God that don't know him.'

"As intimated in the foregoing, religious exercises form a part of the regular routine of the school, and in this way non-Protestants are familiarized with scriptural truth and evangelical usages without having violence done to their ecclesiastical prejudices. A nominal charge of about eighteen cents a month per scholar is made to cover running expenses of lights, etc. — a plan which is found to work well. English is the chief branch of study. Singing lessons are given the whole school by Mrs. Newell — an exercise into which the Armenians, although not naturally a musical race, enter with evident enjoyment. These night-schools are a new thing in the line of city missionary work in Constantinople and give promise of much usefulness."

SMYRNA. — THE GREEK WORK.

Miss Page writes from Smyrna, January 15: —

"Mr. Constantine is doing a grand work among the Greeks who are drawn in, in spite of themselves, to listen. Those who come out and unite with the church are very devoted. At the midnight watch-meeting last Tuesday, Mr. Constantine asked all those to rise who had decided for Christ during the year, and we numbered fifteen. Then one after another gave his testimony for Christ. It was very touching, especially when one thought of all they had to give up for Christ. One of the number has left his family and friends, and since he became a Protestant they will have nothing to do with him — will not even write to him. Another has given up his business and the girl to whom he was betrothed.

"Ten of our girls, all Greeks, will unite with the church next Sabbath. Two of them became Christians a year and a half ago, but the opposition at home has been such that they have not had the courage to come out openly and join the Protestant church. You can imagine the joy it gave us when about two months ago they came and said they wished to unite with the church. We felt of course that we could not urge them, but we had made it a special subject of prayer, and it seemed a direct answer."

Dr. Constantine reports briefly the Third Annual Meeting of the Greek Alliance. The record of the year is encouraging. The native members had raised $554, in place of the $440 of the year previous. After referring to the progress at Smyrna, Manisa, and Isbarta, Dr. Constantine says: —

"Besides these direct results, the old church has been aroused and secured a prominent preacher who has *two* services each Sunday. Other preachers have been also employed. The archbishop preaches every Sunday, and on a single Sunday we had *five* Greek services besides our own — a thing that can not be said of any other city in the East. No less than three thousand copies of God's Word have been sold by the Bible Societies in this city during the year, besides the thousands of tracts that have been distributed.

"There is a young Jew who has been converted at the 'Rest' and identifies himself with our Greek work — a very interesting lad and one who promises to be of more than ordinary usefulness. He will soon be baptized."

THE WEEK OF PRAYER AT TREBIZOND.

Dr. Parmelee reports from Trebizond, January 12: —

"Our week of prayer has this year been attended with more than usual interest. In previous years it has been customary to hold but one meeting daily. This year the plan of an additional meeting was adopted with some hesitation and with the fear, on the part of some, that it might prove a failure; but, greatly to our gratification, the morning meeting, an half-hour long, has not only been very interesting but also very fully attended, the school-children being present in a body. After each morning meeting, the sisters remained fifteen or twenty minutes to have a meeting by themselves. The evening meeting, continued for an hour, has also been very interesting, outsiders coming in more than at the morning meeting. The numbers in attendance have varied from forty to eighty; about the size of our usual Sunday audiences. The brethren and sisters are much aroused; some new voices have been heard in prayer, and some have asked prayers for themselves and their families.

"So great has been the interest that on Saturday it was decided to continue the meetings another week, with the following subjects: 'Prayer,' 'The Holy Spirit,' 'Repentance,' 'The Bible,' 'Love,' and 'Spiritual Fruit.' These subjects, with the passages of Scripture to be read, have been hektographed and distributed, and the meetings — two a day, as last week — are now in progress, the attendance and interest being well kept up. Much of this special interest is due, under God, to the zealous efforts and prayers of Miss West, who is now with us. Pray that the results of these meetings may be lasting."

Madura Mission.

INDIA'S MILLIONS.

MR. PERKINS, on his joining the mission, was stationed at Pasumalai, and he wrote, January 5, of some impressions he had received: —

"I wish some of our home friends who do not see the force of the argument of numbers, who fail to understand what the word 'millions' really means, could have stood on our veranda in Pasumalai the other Sabbath and seen the crowds go surging by to a heathen feast at Secundamulai. Long before daylight we were awakened by a confused noise of voices and vehicles passing on the road, and when we arose and looked for the reason, we saw the crowds — men, women, and children, the rich and the poor, the strong and the weak, the healthy and the feeble — all going to bow down to wood and stone. All day long did this procession move on with but few cessations. Later in the day I was still more impressed with what has been called the 'millions of India,' when, in company with a few students from the Seminary, who every Sabbath go to that place to preach, I stood with them in the midst of that dense crowd at Secundamulai.

"The effect upon me then, as it is

whenever I visit their temples, was most depressing. How unimpressive they seem, and how few the band of workers by which this mountain is to be removed! Yet a few small loaves and a few fishes, with the Master's presence and blessing, fed the multitude in the first century: and the bread which we carry, with His presence and blessing, can feed this multitude. When I visit the temples or go among any of these crowds, it seems as if Christianity had done nothing for this people, and an awful sense of isolation comes over one as he thinks that he is the only one who believes, in all this great crowd. But when I go among the missions and see the disciples who have come out from this mass, and witness their love, their devotion, their firmness, then courage returns and the conclusion is reached that the gospel is as powerful as ever it was, and what it has done it is doing and can do again.

"The Master seemed nearer to me the other day, as I was brought face to face with two who have suffered for him, than at any time since my arrival here. They were the only representatives of Christianity in their village and had suffered much from the persecutions of the people of this place. One of them had had his wife taken away from him and upon both every effort had been used that the heathen could devise to bring them back into darkness again. But they have stood like rocks, all injustice and persecution proving unavailing to shake their hold from the Master."

AN ENCOURAGING REPORT.

Mr. Tracy, of Tirumangalam, who has at present, also, charge of Tirupuvanam station, reports a year of progress. One new congregation has been gathered at each station, and several congregations have received accessions of two or more families each. Advance has also been made in offerings — Tirumangalam having increased from 692 rupees to 1,312 rupees. Several new buildings for places of worship have been completed or are now in process of construction, calling for labor and gifts on the part of the people. Mention is made of the organization of a new church at the station centre, and of the ordination and installation of a native pastor at the out-station, Mallankinaru. Mr. Tracy's account of the observance of New Year's day at Tirupuvanam we give here: —

"We endeavored to make the day in some measure a festival-day for the people of the village congregations and the children of the schools, and our effort has proved that it was a welcome move to the people. Representatives were present from every one of the congregations in the station, some having come seventeen or eighteen miles.

"The morning was occupied in 'receiving' the people's greetings, group by group, saying a few words either of encouragement or comfort to each group. One new congregation was represented, having been gathered during the past year. After all had presented their wreaths of flowers and fragrant limes, and been dismissed, the various schools came in their order, and after singing a song and wishing us a happy New Year, they too withdrew.

"The event of the day — as it has been from the first — was the service of offerings at noon. Each family brought or sent its little *kalium*, or earthen box of offerings for the year; and some brought, in addition, articles for sale, such as fowls, palm-leaf fans, mats, etc., the proceeds of which were to be added as offerings. This is a scene in which I always take particular pleasure, because it shows the fruits of real self-denial on the part of very poor people.

"The whole sum of the offerings was larger than that of the last year, and there has been a constant increase from year to year. The total of seventy-five rupees — no mean offering when thoughtfully weighed — shows that there has been no backward going and is promise of still further progress.

"At two o'clock Mrs. Tracy marshaled the hundred and twenty, or more, school-children on the veranda, and with singing and prizes to those who had done well in school-work, gave them a little treat to

remember the day. They had come from various villages about, and after a pleasant meeting and parting songs, they all separated and started for their respective homes, a happy lot. How much of hope and promise there is in such work! After all had gone, and just as the sun was setting in quiet glory into the West, to which our own thoughts so often turn, the members of the church from the various villages sat down to the table of our Lord."

Gleanings from Letters.

Elijah Robbins, Adams, Zulu Mission. — Our meetings during the Week of Prayer have been well attended. Several backsliders have returned, and some have expressed, for the first time, their desire to become Christians. The prospect for the church here is, to say the least, hopeful. The good work moves on, and we are thankful that we are permitted to have a part in it.

S. C. Pixley, Lindley, Zulu Mission. — Here at Lindley we had a most interesting occasion yesterday, January 10. It was our communion Sabbath, and fourteen new members were added to the church by confession. Many more were examined whom we expect to receive at our next communion. There are more than fifty inquirers. A goodly number are coming from the kraals outside the station, saying they seek Christ and wish to be believers. May God give us wisdom to guide them to the Lamb of God! We are much encouraged as we enter on this new year.

Geo. W. Wood, D.D., Constantinople. — The Week of Prayer was observed last month with more of interest than in any past year that I can recall. Besides English meetings in Galata and Stamboul. there was a daily midday gathering at the Bible House, averaging from 100 to 160, for services in the Armenian and Turkish languages. The tone of feeling was good; prayers and exhortations were short and earnest, and the meetings were profitable. Evening meetings in the Langa section, I am told, were well attended in private houses; and in the chapel at Scutari they had a larger attendance and were more effective than I have before known. Sabbath congregations of late have been larger than usual, and the preaching is apparently listened to with a deeper interest in Langa Chapel, at the Bible House, and in Scutari. One man was admitted to membership on profession at the communion two weeks ago, and five persons — four men and a woman — at the previous one in Scutari.

E. H. Richards, Mongwe, East Central African Mission. — We are all comfortably well, and doing our work without failure of appointments. Last Sabbath Dalita and I preached all day and part of the night, for we did not get home till midnight. We preached no less than five times, and a part of those times were at kraals that were new to us both. School-work is agreeably encouraging at all of our four out-stations, and I wish we had ten more as good Zulus as we now have with us.

O. P. Allen, Harpoot, Eastern Turkey. — Seventy former pupils of our College at Harpoot are at work in various mission fields in Turkey and Persia. Of these laborers thirty-one are females. The sphere of its influence in educational and evangelistic work is extending year by year. By the stimulating influence of the College numerous schools have been opened among the Gregorian Armenians. Three Protestant schools in the city, with 185 pupils, and a large number of schools in other places with more than 1,500 students, are taught by former pupils of the College, or preparatory school.

James L. Barton, Harpoot, Eastern Turkey. — We are in the midst of the Week of Prayer. Both chapels hold a morning and an afternoon service. The attendance in this part of the city aver-

ages about 300. The feeling at the service this afternoon was quite intense. A large number of prayers were offered. It is hard not to be able to understand nor to take part.

John A. Ainslie, Kutterbul, Eastern Turkey. — Christmas was spent at home, but it seemed to be our duty to start out New Year's morning to spend some weeks in this region. Robbers, well mounted and fully armed, pursued us five or six miles, but, by the mercy of God, we escaped. Yusuf and I occupied different villages during the Week of Prayer. The congregation under my charge held services morning and evening, the meetings being well attended to the close. I love this work of touring, though there are hardships in it. It is a real pleasure to me to preach in Arabic, and to see the eager faces turned to me. May the work be blessed to the salvation of some souls!

A. H. Burnell, Mana Madura, Madura Mission. — I should be glad to urge this matter of self-support a great deal more than I do, but my heart fails me when I see the poverty of these people. I feel that they have done very well this year, and that they will be able to increase their giving but a little, if at all, the coming year. I asked my catechists to take up collections in their congregations for the *Morning Star* and the Bible Society; $8 were realized — a very satisfactory sum, surely; but in order to raise it my catechists accepted everything their poor congregations would give, such as mats worth less than one cent each, and small baskets, four for a cent, etc. If a good proportion of the congregations of this station were from the well-to-do castes our condition would be far more satisfactory, but this is not the case, as thirteen out of the fifteen congregations are from the lowest castes.

Notes from the Wide Field.

AFRICA.

The American Baptist Missionary Union on the Congo. — There seems to be some question as to the prosecution of the mission on the Congo, which was transferred to the Missionary Union by Rev. H. Grattan Guinness. The men who were employed by this mission were not, it seems, all "regular" Baptists, though favoring that denomination. The Committee of the Union, consisting of Rev. Drs. Judson and Loughridge, who were proposing to visit the Congo last year, did not proceed beyond England, but were prevented from continuing their journey, it now appears, on account of unfavorable reports which they received there. The question is under discussion, whether this work shall be prosecuted. Dr. Sims, a physician who for three and a half years has been a missionary on the Congo, is in this country, and, in connection with Rev. Dr. A. J. Gordon, of Boston, is urging the claims of the mission upon the Union. The Congo needs more missionaries. It is a vast region, and we believe there are no more lions in the way there than in other sections of the Dark Continent. That continent is stretching out its hands, and should receive the gospel from enlightened Christians. We trust that the Baptist Missionary Union may see a clear way for prosecuting its work in that region.

Bishop Hannington. — The *London Times* of February 19 contains a letter from Rev. R. P. Ashe, of the Church Missionary Society, written at Uganda, Victoria Nyanza, October 27, 1885, from which it appears that orders had been given to kill Bishop Hannington, whose seizure was reported in the *Herald* for February. The letter is of thrilling interest; and though at the time it was written it could not be known whether the Bishop, who was apparently confined near the borders of the kingdom, had been executed, the outlook, on the human side, was most gloomy. We trust that

this promising mission of the Church of England is not to be broken up. We must give this letter from Mr. Ashe, who, with his associates, seems to have anticipated speedy martyrdom: —

"On Sunday, October 25, Mwanga, king of Uganda, despatched an officer named Makoli (name similar to a Usoga chief, but a different person, a *muganda* — a door-keeper) to kill Bishop Hannington, in the face of our assurance that he was an Englishman and our brother. Also a page named Musoke was sent to count their goods and to bring them here along with their guns. Those responsible with Mwanga are (1) Sekihobo, or Kitikiro, (2) Pokino (late Kimbugwe), or Kyambulengo, (3) Kulugi, with the full consent of the other chiefs. It was stated some weeks ago by Engobya at a council, that it would be well to kill us, — that is, P. O'Flaherty, A. M. Mackay, and myself, — for that Lukonge of Ukarewe had killed two Englishmen with impunity. Also, in reference to Bishop Hannington's preconcerted murder, Kitikiro made the same statement. 'What can the English do? Is Lukonge not still here?' The messengers sent to murder the Bishop will probably arrive to-day at Ma Luba, where he is. It is not the Banga, but the principal chiefs of Uganda, headed by the king, who have sent to murder these men. This statement is written with the strongest supposition that if our Bishop is murdered our deaths will soon follow, and with the hope that it may lead to the opening up of Africa to civilization, and a stop being put to the gigantic slavery which prevails. Native kings, especially of Uganda, are the arch slave-traders. Any alliance with a power like Uganda is like a compact between a full-grown man and a small child. Be just with him, keep faith with him, love him; but, in the name of God, and of humanity and commonsense, do not treat him as an equal until by education and civilization he has become such! The party in rear of the Bishop will certainly be murdered unless, by God's good providence, they can be warned. We here are practically prisoners. We dare not go a day's journey from our house without a special messenger from the king. It is doubtful whether the letters written now will not be intercepted. We heard last Sunday, 25th inst., that Bishop Hannington was a prisoner at Luba's; his identification was established by the statement of the messenger that he had lost a thumb. We heard that he was in the stocks and ill, taking nothing but milk. We did all in our power to see the king, and to urge him to send and countermand his first order. He refused to see us. We waited the whole of Sunday until dark. He bid us come on Monday, and he would give us a messenger. When we came, we brought a letter begging him to tell us about our brother. He put us off, saying he would call the French priest, Père Lourdel, to read it to him, refusing to see us. We came away. The French priest came down, told us he had seen the king, and warned him of the folly of murdering a guest and Englishman. The king answered let Mackay come and write a letter ordering him to go back. Mackay was ill with fever, so I took up a letter with all haste to that effect, and was soon followed by Mackay on the donkey, but it was a put-off. We had little hope, for we saw that they were all playing false with us. Our information is perfectly accurate, as it comes from those who are immediately in presence of the king. Repeatedly we have been refused permission to leave this country, and every day the position becomes more untenable. The suspicion in the minds of the authorities that we are political agents has never slumbered since the time it was awakened or strengthened by the visit of Uganda envoys to England under the charge of missionaries. It is clear that the government, in receiving them, and in advising Her Majesty to grant them an audience, contracted a more than ordinary responsibility toward the mission in Uganda. I can say that Mackay and I have done all we can to disabuse the minds of the people that we are messengers of the English government. Whether, if our lives should temporarily be spared, it would prove possible to take any steps enabling us to leave the country will doubtless meet with consideration in the proper quarter. As we are not openly charged

with being enemies, we ought to be sent away in a friendly manner, with all our goods, but more especially with our legally acquired boys. We have nothing to expect at the hands of those in authority but the worst, and their determination to kill the Bishop shows that they have come to believe that they may commit such acts with impunity. We are quietly awaiting the turn that affairs may take, our efforts proving perfectly futile to induce the king to alter his mind. We have decided not to go near the king's enclosure again unless called for. Neither the Bishop nor we are without many warm-hearted sympathizers, and earnest prayer is offered from many black lips here as from the lips of Christians at home. So we are content to leave the issue in our Father's hands." (See the paragraph on page 125.)

Restriction of Traffic in Intoxicating Liquors. — The delegates of German Missionary Societies, at a conference at Bremen, addressed a manifesto to the German people and also a memorial to the Minister of Foreign Affairs, asking for restrictions upon the sale of spirituous liquors to native Africans. It would be a great advance if Christian nations should put a stop to the exportation of spirituous liquors to Africa.

The Cruelties of Heathenism.—On his way to the interior of Africa, Mr. F. S. Arnot wrote from Bihé as follows to Mr. Sanders at Bailundu, concerning "a Bihé barbarity": "A few days ago I noticed a little boy about eight years of age, who belongs to Ruskit's town close by, going about with both his hands in a sad mess. The left one was completely distorted and three of the fingers joined together in one red, sore mass, the palm bulging forward. The arm above the wrist was skinned and also the right hand. I found that this youngster had been out visiting at the king's town or somewhere near there. The boy in playing about had stolen some beans belonging to a daughter of Jamba Yamina, the king; they call her Naroma Cunengile, who, to punish the child for stealing her beans, put his hands into a pot of boiling water. I have seen something of that work before, and from the state of the child's hands she must have kept the left hand, at least, for a few seconds in the water. The poor little fellow, smart and good-looking, is injured for life, and this creature in woman's shape has not even been called in question for her cruelty. If you are passing here at any time, you could see the child; the boiled hand beggars description."

To this Mr. Sanders adds: —

"People talk of the innocence of the heathen, but they only need to live in a heathen land to learn that 'the dark places of the earth *are* full of the habitations of cruelty.' What do you think of a man taking his hands full of dried grass, setting it on fire and then applying it to the naked shoulders and breast of his wife, simply because his beans were not cooked quite as soon as he thought they ought to be? This has happened here in Chilumi."

Encouragement in the Transvaal. — The Wesleyan missionary, Rev. George Lowe, writes that there is a great change taking place in the Transvaal in reference to spiritual things. He affirms that the kingdom of Christ is making advances with a rapidity that astonishes all who look on. Men come from distant kraals to see the missionary and to tell him of the work which God is carrying forward. He affirms that native Christians are preaching and teaching without pay or reward, simply from love to the Master and from personal conviction of the truth and power of the gospel. He writes that a few weeks ago one came to him who had been preaching and holding a Methodist class-meeting for about twenty years, during which time he had not seen a missionary.

INDIA.

The London Missionary Society in Travancore. — Travancore lies on the western side of Southern India, the region extending from Cape Comorin 170 miles along the shore, the broadest part of this province being about 120 miles. The

London Missionary Society has accomplished a great work in this province, which is marked by a general condition of prosperity. In the Christian communities of this Society there are embraced nearly 43,000 natives, of whom 4,418 are church members. An article in *The London Chronicle* affirms that Travancore stands in the very front rank of well-governed native states, and attributes much of its present prosperity to the influence of Christianity within the province. The maharajahs have been among the best of princes of India. The Society now has over 11,000 pupils under instruction. nearly 3,000 of them being girls.

A Moslem Professor Converted. — An English Church missionary reports the conversion to Christianity of Fashatullah, a remarkable man, of wide learning and a rare linguist, who has been professor for twenty years at the Dav-ul-Islam at Mecca. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashat subsequently left for India, leaving his post at Mecca that he might inquire into the truths of Christianity. He fell in with Rev. Mr. Bambridge at Karachi, and has now for some months been engaged heart and soul in studying the Scriptures. His grasp of the truth has astonished his instructors, who have great hopes concerning the man and his future services as a preacher of Christ.

MADAGASCAR.

The Treaty with France. — The text of the treaty between the French Republic and the Queen of Madagascar, which was concluded on the 17th of December last, has come to hand, from which it appears that the statements made in the French Assembly were quite exaggerated, the Malagasy having refused to yield many points insisted on by the French. There is indeed to be a French resident at Antananarivo, who is "to control the foreign relations of Madagascar," but this apparently does not abrogate existing treaties with Germany, the United States, and England. The French forego their claim to an indemnity, although $2,000,000 are to be applied to the settlement of certain French claims. The French are not to interfere with the internal administration of the country. This will leave the people free to receive missionaries from any quarter without interference from Roman Catholic authorities. The Queen is to be represented as ruler over the whole island, save that the Bay of Diego Suarez is reserved for the French. While some terms of this treaty are to be regretted, it is on the whole honorable to the Malagasy, and will put a stop for the present to the outrageous conduct of France in its relation to that island. The London Missionary Society is to be congratulated that it now has free opportunity to continue its magnificent work in Madagascar.

Miscellany.

BIBLIOGRAPHICAL.

Through Masai Land: A journey of exploration among the snowclad volcanic mountains and strange tribes of Eastern Equatorial Africa. By Joseph Thomson, F.R.G.S. Boston: Houghton, Mifflin & Company.

This volume is a decided addition to the number of valuable works relating to the exploration of Africa. The author has already made himself a name, since the expedition which is here reported is the third which he has made to the interior of Africa while as yet but twenty-six years of age. Few expeditions have been undertaken in the face of such difficulties. No African tribes are more warlike than the Masai and the Kwafi, and the story which he gives of these people is exceedingly entertaining. The Masai are described as magnificent specimens of their race, considerably over six feet, with an aristocratic, savage dignity that filled the explorer with admiration. They were fearless and overbearing

in manner, and it is a marvel that Mr. Thomson succeeded in passing through their country. He was often obliged to submit to very humiliating ordeals, such as taking off his boots and showing his toes. Their physical development and language indicate that they are not allied with the Bantu tribes. They are in no sense negroes and are regarded as belonging to the Hamitic family.

The Masai are divided into twelve principal clans, or sub-tribes, and occupy the region from Mount Kilamanjaro, on the south, to Lake Baringo, on the north. The southerly section has an altitude of from three to four thousand feet above the sea. It is sterile and unproductive, not because of the barrenness of the soil, but the scantiness of the rainfall. In the vicinity of Mount Kilamanjaro, however, there are small areas which are well watered and very productive. The northern section of Masai Land is from five to nine thousand feet above the sea, and Thomson affirms that there is probably not a more charming region in Africa than that lying west of Mount Kenia. Though almost immediately under the equator, it is by no means a tropical region. He found the hoar-frost there and trees and plants of the temperate zone. Though the days were hot, the breezes were refreshing and the nights cool. The Masai believe in a Divine Being and have great faith in witchcraft. Their god is believed to have his home amid the snows of Kilamanjaro. They have no faith in a life after death, and, inasmuch as they regard the burial of a human body as poison to the soil, they throw the dead to the wild beasts without any ceremony.

Eastward, between Lake Baringo and Victoria Nyanza, Thompson passed through the Wa-Kwafi tribe, allied to the Masai, but cultivators of the soil and not so warlike. They are spoken of as singularly honest and reliable; so much so that valuable articles might be left in their charge without fear. Proceeding further eastward to Victoria Nyanza, he came upon the region of the Kavirondo, where there was a dense population, the people seeming unsophisticated and living in the enjoyment of abundance of native products.

The volume before us is full of interesting incidents, and not a few "miraculous escapes" are recorded, yet there is an air of truthfulness in the story which leads the reader to feel that the tale is not exaggerated. One marvels, after reading the account, that any person is willing to undergo the hardships and perils of African exploration. It requires a nerve and powers of physical endurance of no ordinary kind. The three caravans which had preceded Mr. Thomson each lost more than a hundred men by violence. Not only man is vile in these regions, but wild beasts are full of ferocity. Mr. Thomson himself took a flight through the air from the horns of an enraged buffalo, and on more than one occasion barely escaped with his life. His volume is of great interest to all lovers of geographical exploration, and it will be of value to any societies or missionaries who may hereafter seek the evangelization of the Masai and Kwafi tribes.

The Life of William Carey, D.D.: Shoemaker and Missionary. By George Smith, LL.D., C.I.E. London: John Murray. 1885.

The life of Carey is measurably familiar to all who are interested in missions, and yet it is fitting that a better memorial of the great man should be prepared than any which have preceded this volume of Dr. Smith's. Carey was indeed a great man. Leaving the shoe-bench when he was twenty-eight years of age, he became, through the power and grace of God working in him, a mighty agent for the awakening of sluggish churches as well as for the inauguration of a great missionary movement in India. Dr. Smith, by his life of Duff and Wilson and Carey, is giving to the world, in most excellent form, the early history of Christian missions in India.

Carmina Sanctorum: A selection of hymns and songs of praise, with tunes. Edited by Roswell D. Hitchcock, Zachary Eddy, and Lewis W. Mudge. New York: A. S. Barnes & Co.

An elegantly printed book, containing 746 hymns, with tunes, — a choice selection.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For missions within the Turkish Empire: that the supplications of God's people within the empire during their recent special season of prayer may be graciously answered in a rich spiritual blessing: that the native Christians may be sustained under the trials they are now experiencing on account of poverty and the exactions of the government: that war may be averted, and that the persecution of Christians may cease. (See pages 126-128.)

ARRIVALS AT STATIONS.

Februrary 16. At Constantinople, Rev. I. F. Pettibone and sister; also, Miss Isabella F. Dodd.
January 24. At Kobe, Japan, Miss Linda A. J. Richards.

ARRIVALS IN THE UNITED STATES.

February 11. At San Francisco, California, Rev. C. A. Stanley, of the North China Mission. Mr. Stanley had consented to return to the United States by way of England to accompany Prince Min of Corea; but the Prince having decided to remain at Hong Kong, Mr. Stanley came by way of San Francisco.

MARRIAGES.

March 10. At Watertown, Mass., Rev. William E. Fay, of the West Central African Mission, to Miss Annie M. Kimball, of Watertown.

March 11. At Brantford, Ontario, Rev. Walter T. Currie to Miss Clara M. Wilkes, both under appointment to the West Central African Mission.

DEATHS.

February 24. At Longmeadow, Mass., Rev. Samuel Wolcott, D.D., who was missionary of the American Board in Syria from 1840 to 1843.

January 9. At New York City, Josephine, widow of Rev. William Youngblood. Mr. and Mrs. Youngblood were missionaries of the American Board from 1836 to 1849, in Java and Borneo. They labored with genuine faithfulness among the Dyaks for several years, but were compelled to return to the United States on account of failing health. Mr. Youngblood died December 5, 1859.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A sketch of the West Central African Mission. (Page 136.)
2. The beginnings of the Zulu Mission and its Jubilee. (Pages 131 and 133.)
3. Gross darkness in Mexico. (Page 141.)
4. Converts to Christ in East Central Africa. (Page 144.)
5. A visit at Bihé, West Central Africa. (Page 142.)
6. The Bulgarian war. (Page 144.)
7. Items from Western Turkey. (Page 146.)
8. Two stations of India. (Page 148.)
9. Church dedication in Japan. (Page 139.)
10. A mountain parish in Japan. (Page 140.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

VERMONT. — Peacham, Bessie Varnum,	2 00
MASSACHUSETTS. — Holbrook, A friend, 100; Salem, A subscriber to the *Missionary Herald*, 5; Stockbridge, A lady, 5; Worcester, A friend, 10,	120 00
CONNECTICUT. — Norwich, Rev. W. S. Palmer, 10; Redding, Friends, 10; Ridgefield, Cong. ch. and so., 14.35,	34 35
NEW YORK. — Canaan Centre, A friend, 5; New York, Joseph K. Chickering, 10,	15 00
IOWA. — Chester Centre, Mr. and Mrs. G. H. W.,	5 00
KANSAS. — Hiawatha, Cong. ch., A friend,	25 00
DAKOTA TERRITORY. — Deadwood, Rev. E. H. Martin,	5 00
SANDWICH ISLANDS. — Hilo, Mrs. Rebecca H. Hitchcock,	15 00
	221 35
Previously acknowledged,	6,629 59
	6,850 94

Donations Received in February.

MAINE.

Cumberland county.
- New Gloucester, Cong. ch. and so. 130 00
- Portland, Williston ch. 40 00
- Scarborough, Cong. ch., A friend, 50 00—220 00

Hancock county.
- Castine, Cong. ch., m. c. 10 00

Lincoln and Sagadahoc counties.
- Bath, "A memorial gift from a daughter," 15 00

Penobscot county.
- Bangor, South Cong. ch. (of which, m. c., 3.50), 58.50; A friend, for a native helper at Pang Chuang, 35, 93 50

Somerset county.
- Norridgewock, Cong. ch., m. c., 6; A friend, 5, 11 00

Union Conf. of Ch's.
- Brownfield, Ansel W. Merrill, 2 00
- South Bridgton, Cong. ch. and so. 20 00—22 00

Washington county.
- Dennysville, Cong. ch. and so. 13 52
- Machias, A friend, 9 00—22 52

394 02

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Hinsdale, Cong. ch. and so. 11 94
- West Rindge, George G. Williams, 2 00—13 94

Grafton county.
- Plymouth, Cong. ch. and so. 17 44
- Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. 4 17
- Goffstown, Cong. ch. and so. 38 00
- Greenville, Cong. ch. and so. 20 00—62 17

Merrimac county Aux. Society.
- Concord, 1st Cong. ch., to const. LAVINIA B. KELLEY, H. M., 156.80; Andrew S. Smith, 2, 158 80

Rockingham county.
- Atkinson, Cong. ch. and so., with other dona., to const. JOB A. DOW, H. M., 41.51; Abigail L. Page, to const. Rev. JAMES ALEXANDER, H. M., 50, 91 51
- Exeter, Nathaniel Gordon, 50 00
- North Hampton, Cong. ch. and so. 17 69
- Northwood, Cong. ch. and so. 11 00—170 20

Strafford county.
- Gilmanton, Rev. S. S. N. Greeley, 10 00

Sullivan county Aux. Society.
- Claremont, Cong. ch., m. c. 11 24
- Newport, Cong. ch. and so. 103 26—114 50

Hazen's Mill, A friend, 5 00

552 05

Legacies.—Marlborough, Mrs. Mary Ann J. Locke, by Charles Mason, Ex'r, 5,236 13

5,788 18

VERMONT.

Addison county.
- Cornwall, E. R. Robbins, 10 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- East Burke, C. A. Harris, 15 00

Chittenden county.
- Jericho, 1st Cong. ch. 16 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Enosburgh, Cong. ch. and so., to const. Rev. C. L. GUILD, H. M. 50 00

Orange county.
- Newbury, 1st Cong. ch. 6 69
- Orange, Cong. ch. and so. 3 00—9 69

Orleans county.
- East Coventry, Mrs. Phebe H. Plastridge, 1 00

Rutland county.
- Clarendon, Cong. ch. and so. 15 00
- Wallingford, Cong. ch. and so. 47 00—62 00

Windham county Aux. Soc. H. H. Thompson, Tr.
- Bellows Falls, Cong. ch. and so. 80 00
- Brattleboro', Cen. Cong. ch., m. c., 27.08; "H.," 10, 37 08—117 08

Windsor county.
- Springfield, A. Woolson, 300; Mrs. Frederick Parks, 100, 400 00
- Woodstock, Cong. ch. and so. 121 82—521 82

802 59

Legacies. — Brattleboro', Mrs. Lura Muzzy, by H. W. Smith, Ex'r, 425 60

1,228 19

MASSACHUSETTS.

Barnstable county.
- Cotuit, Union ch. 13 10
- Sandwich, Calv. Cong. ch. 47 61—60 71

Berkshire county.
- Adams, A friend, for a bed in hospital in Tung-cho, in memory of "Neddie," 25 00
- Hinsdale, Cong. ch. and so. 9 32
- Sheffield, Cong ch. and so. 6 10—40 42

Brookfield Asso'n, William Hyde, Tr.
- Gilbertville, Cong. ch. and so., add'l, 11 00
- North Brookfield, 1st Cong. ch. 50 00
- Spencer, Cong. ch. and so. 190 84—251 84

Essex county.
- Andover, Chapel ch., to const. H. A. FREDERICK, W. H. NOYES, and A. D. SMITH, H. M. 440 00
- Lawrence, Trinity Cong. ch. 28 70
- Salem, A deceased friend, 45 00—513 70

Essex county, North.
- Ipswich, 1st Cong. ch. 25 00
- Newburyport, North Cong. ch. 21 00
- West Newbury, "A. L. P." 5 00—51 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane-st. ch. 20 47
- Gloucester, "A. D." 50 00
- Lanesville, Cong. ch. and so. 4 57—75 04

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Charlemont, 1st Cong. ch. 20 00

Hampden co. Aux. Society. Charles Marsh, Tr.
- Holyoke, 1st Cong. ch. 12 32
- Huntington, 1st Cong. ch. 3 00
- West Springfield, Park-st. ch. 15 00—30 32

Hampshire co. Aux. Society.
- Amherst, North ch. and so., with other dona., to const. Mrs. NELLIE S. HARRINGTON, H. M. 75 00
- Florence, Cong. ch. and so. 23 75
- Hadley, Russell ch. 9 00
- Northampton, Edwards ch. Benev. Soc'y, 109 21
- South Amherst, Cong. ch. and so. 5 25
- South Hadley, Wm. H. Gaylord, 25 00—247 21

Middlesex county.
- Concord, Trin. Cong. ch. 30 33
- Everett, Cong. ch. and so. 10 27
- Linden, A friend, 1 00
- Maplewood, 1st Cong. ch. 8 00
- Marlboro', Union Sab. sch., Chinese class for the Hong Kong Mission, 6 00
- Medford, Mystic Sab. sch., for a Bible-reader in the Harpoot field, 25 00
- Reading, A friend, 5 00
- Waltham, Cong. ch. and so. 33 90
- Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings, 200 00—319 50

Middlesex Union.
- Townsend, Cong. ch. and so. 13 75

Norfolk county.
- Brookline, A friend, 1 00

Dedham, M. C. B., for Y. M. C. A. hall, Osaka, Japan, 10 00
East Weymouth, Cong. ch. and so. 36 67
Hyde Park, 1st Cong. ch. 33 00
North Weymouth, Cong. ch. and so. 7 79
South Weymouth, 2d Cong. ch., 40.43; H. B. Reed, for Y. M. C. A. hall, Osaka, Japan, 50, 90 43
Wollaston, Cong. ch. and so. 8 85—187 74
Old Colony Auxiliary.
New Bedford, North Cong. ch. 108 26
Plymouth county,
Marshfield, 1st Cong. ch. 127 86
Plymouth, 2d Cong. ch. 7 00—134 86
Suffolk county.
Boston, Mt. Vernon ch., 244; do., Mrs. E. C. Parkhurst, 20; Eliot ch., 230.05; do., A blind widow's two mites, 2; Phillips ch., Mr. and Mrs. Alvan Simonds, to const. C. E. BURNHAM and Mrs. E. L. MCLAUGHLIN, H. M., 200; Central ch. (Jam. Plain), 100, 796 05
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Princeton, Simeon Clark, 25 00
Worcester, Piedmont Cong. ch., 151.90; G. H. Whitcomb, for Y. M. C. A. hall, Osaka, Japan, 25; A friend, 25, 201 90—226 90
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Saundersville, Cong. ch. and so. 15 00

3,092 30

Legacies.—Cambridge, J. Russell Bradford, by Russell Bradford, Ex'r, 500 00
Hopkinton, Eliza W. Jenks, by E. J. Jenks, Ex'r, 33 67
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r, 4 04
Wareham, Edmund N. Thompson, by Mrs. A. P. Thompson, Ex'x in part, 1,000 00
Wilmington, Benjamin Buck, by Darius Buck, Ex'r. 6,500 00—8,037 71

11,130 01

RHODE ISLAND.

Bristol, 1st Cong. ch. 70 00
Kingston, Cong. ch. and so. 36 58
Providence, Union Cong. ch., 58.18; Mrs. D. H. Leonard, 3, 61 18—167 76

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. 108 07
Danbury, 2d Cong. ch. 16 00
New Fairfield, Enoch Knapp, 25 00
Southport, Cong. ch., m. c., for India, 34 00
Wilton, Cong. ch. and so. 75 00—258 07
Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch., m. c. 25 72
Collinsville, Cong. ch. and so. 14 00
Glastonbury, 1st Cong. ch., 10 to const. CHARLES H. BARTHOLOMEW, EZRA N. SEELEY, SAMUEL H. WILLIAMS, and THOMAS H. L. TALLCOTT, H. M. 400 00
Newington, Cong. ch. and so. 120 00—559 72
Litchfield co. G. M. Woodruff, Tr.
Thomaston, Cong. ch. and so. 47 98
Warren, 1st Cong. ch. 25 00—72 98
Middlesex co. E. C. Hungerford, Tr.
Durham, North Cong. ch. 6 31
Killingworth, Cong. ch. and so. 14 71—21 02
New Haven co. F. T. Jarman, Ag't.
Guilford, 1st Cong. ch., to const. CHARLES F. LEETE, H. M. 100 00
Milford, Plymouth ch. 32 63
New Haven, United Sab. sch., for a church and schoolhouse at Dahitne, Ahmednagar District, India, 100; United ch., m. c., 12.50; Centre ch., m. c., 5.26, 117 76—249 79
New London co. L. A. Hyde and H. C. Learned, Trs.
Bozrah, Esther A. Miller, 20 00
Grassy Hill, Cong. ch. and so. 26 30
Lebanon, Goshen Cong. ch. 59 50—105 80
Windham county.
Westford, S. S. Stowell, 10 00
——, A friend, 50 00

1,327 38

NEW YORK.

Albany, 1st Cong. ch. 229 44
Bainbridge, A. F. Moses, 25 00
Brooklyn, South Cong. ch., 100; do., C. H. Parsons, 100, 200 00
Canandaigua, 1st Cong. ch. 85 00
Canastota, S. E. Johns, 10 00
Corona, Union Evang. ch. 50 00
Durham, William Crawford, 9 00
Frewsburg, Cong. ch. and so. 4 00
Jefferson, Mrs. C. Nichols, 1 00
Kiantone, Cong. ch. and so. 6 50
New York, Charles E. Pierson, 25; Friends, through W. M. Taylor, D.D., for purchase of English books for Japanese students, 10, 35 00
Northville, Cong. ch. and so. 40 00
Norwich, H. T. Dunham, 20 00
Richford, Cong. ch. and so. 5 00
Rutland, 1st Cong. ch. 8 03
South Hermon, Cong. ch. and so. 1 75
Union Falls, Francis E. Duncan, 10 00
Upper Jay, Miss H. P. Wells, 1 00
Utica, Plymouth Cong. ch. 10 00—750 72
Legacies.—Attica, Anne Doty, by J. H. Loomis, Ex'r, to const. EDWARD D. TOLLES, H. M. 100 42
East Hampton, Mrs. Louisa M. Gardner, by Edward Ely, Ex'r, 787 55
New York, William E. Dodge, 3d instalment by William Jay Hunt, for the Ex'rs, 5,000 00—5,887 97

6,638 69

PENNSYLVANIA.

Mahanoy City, Welsh Cong. ch. 4 65
Mount Carmel, Cong. ch. and Sab. sch. 6 00
Philadelphia, Central Cong. ch., 485.54; I. P. Hubbard, 7.90, 493 44
Scranton, William R. Storrs, 35 00—539 09
Legacies.—Milroy, Mrs. Jane E. Henderson, by Samuel Maclay, Trustee, 300 00

839 09

NEW JERSEY.

Bound Brook, A friend, for work among women under Mrs. Eaton in Northern Mexico, 20 00
East Orange, Grove-st. Cong. ch. 34 48
Orange, Orange Valley ch. 12 79—67 27

NORTH CAROLINA.

Wilmington, Christ ch. 13 00

FLORIDA.

Daytona, Cong. Sab. sch., for Foochow, 13 00

OHIO.

Akron, Cong. ch. 107 45
Bryan; S. E. Blakeslee, 11 00
Burton, A friend, 6 90
Cincinnati, Lawrence-st. ch. 23 62
Cleveland, Grace Cong. ch. 5 25
Dayton, John F. Edgar, 5 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10, 20 00
Elyria, E. W. Metcalf, with other dona., to const. Rev. AUGUSTUS G. UPTON, WILMOT V. METCALF, Mrs. E. W. METCALF, and E. W. METCALF, H. M., 300; Mrs. Heman Ely, toward Miss Maltbie's loss, 20, 320 00
Kinsman, 1st Presb. and Cong. ch. 48 00
Marietta, 1st Cong. ch. 55 00
Oberlin, 2d Cong. ch. 62 00

Pittsfield, 1st Cong. ch. 2 14
Toledo, Mrs. Eliza H. Weed, 20 00
West Williamsfield, Cong. ch. 3 32
Windham, William A. Perkins, 10 00——699 68
Legacies. — Cleveland, P. M. Weddell, avails of land and int. on same, by S. H. Mather (prev. rec'd, 3,291.-34), 8,143 75
Mad River, Frances Jane Snodgrass, by Henry Neff, Trus., add'l income, 500 less expen., 490 00—8,633 75

9,333 43

ILLINOIS.

Atkinson, Cong. ch. 5 65
Bloomington, Laura Ellsworth and sister, 20 00
Chebanse, Cong. ch. 3 00
Chicago, Plymouth Cong. ch. 86.45; Leavitt-st. Cong. ch., 28.03; Union-park Cong. ch., m. c., 11.55; Friends, by Dr. Humphrey, for Y. M. C. A. hall, Osaka, Japan, 186.75, 312 78
Evanston, A friend, 5 00
Farmington, Cong. ch. 58 71
Greenville, A friend, for library at Guadalajara, 1 00
Morton, Cong. ch. 2 00
Oak Park, 1st Cong. ch., A. J. Davenport, 1 00
Plano, C. H. Morse, 1 00
Prospect Park, Cong. ch. 10 00
Quincy, Joshua and Susan Perry, 15 00
Rockford, 1st Cong. ch. 70 32
Summer Hill, Two friends, 40 00——545 46

KENTUCKY.

Berea, Cong. ch. 6 23

MISSOURI.

Carthage, Cong. ch. 4 60
Pierce City, 1st Cong. ch., to const. Rev. GEORGE S. RICKER, H. M. 50 00
Republic, Cong. ch. 2 10
Sedalia, Mary F. Leach, 20; Cephas A. Leach, 10, 30 00
St. Louis, 1st Cong. ch. 127 84——214 54

MICHIGAN.

Muskegon, 1st Cong. ch. 38 33
Oxford, 1st Cong. ch. 4 00
Richland, 1st Cong. ch. 24 00
Stockbridge, Mrs. R. W. Reynolds, 1 00——67 33

WISCONSIN.

Appleton, 1st Cong. ch. 59 05
Brandon, 1st Cong. ch. 31 00
Dodgeville, Mrs. Jane H. Jones, 20 00
Fort Howard, Cong. ch. and Sab. sch. 6 30
Ithaca, Cong. ch. 4 00
Menomonie, Cong. ch. 15 25
Milwaukee, Grand-ave. Cong. ch. 38 57
Wyocena, Cong. ch. 50——174 67

IOWA.

Belmond, Cong. ch. 1 20
Dubuque, Cong. ch. 43 73
Hillsboro', John W. Hammond, 4 00
Maquoketa, Cong. ch. 4 85
Marion, Rev. A. Manson, 5 00
Marshalltown, A friend, 10 00
Otho, 1st Cong. ch. 4 50
Sheldon, a few members of Cong. ch. 15 00
Sioux City, A. M. Smith, 50 00
Tabor, Cong. ch. 137 32——275 60

Legacies. — Des Moines, Mrs. Harriet L. Rollins, interest, 262 50

538 10

MINNESOTA.

St. Cloud, 1st Cong. ch. 6 25
Worthington, Cong. ch. 15 04
Zumbrota, Cong. ch., with other dona., to const. BOND OLSON and JAMES H. FARWELL, H. M. 41 41——62 70

NEBRASKA.

Beatrice, 1st Cong. ch. 2 00
Blair, Cong. ch. 5 50
Pawnee City, Mrs. S. E. Hillis, 2 00——9 50

CALIFORNIA.

Murphy's, Cong. ch. 5 25
San Bernardino, 2d Cong. ch. 9 50——14 75

OREGON.

Forest Grove, Jos. W. Marsh, 10 00
The Dalles, 1st Cong. ch., 10; "A family offering of gratitude for blessings received," 50, 60 00——70 00

COLORADO.

Colorado Springs, F. H. Loud, 75

WASHINGTON TERRITORY.

Alto, Phebe A. McAboy, 3 00

DAKOTA TERRITORY.

Harwood, Cong. ch. 1 31

DOMINION OF CANADA.

Province of Quebec.
Montreal, Calvary ch., for Prof. Tchihara, Kioto, Japan, 75 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Evang. ch., for work in Africa, 60 54
Japan, Kobe, DeWitt C. Jencks, 70; Niigata, Rev. R. H. Davis, 50, 120 00
Turkey, Constantinople, Nicola Kouzoujouk Oghlo, 13 20——193 74

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19
For school building at Foochow, 2,000 00
For dormitories at Ahmednagar, 492 00
For Girls' School at Egin, Eastern Turkey, 222 20—11,817 39

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 3,050 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brunswick, 1st Cong. Sab. sch., for support of mission school in India, 60; Portland, 2d Parish Young People's Soc. of Christian Endeavor, 15, 75 00

NEW HAMPSHIRE. — Franklin, Mrs. Miranda Sawyer, deceased, special, for scholar in care of Miss Closson, Cesarea, 28; New Castle, Cong. Sab. sch., 3, 31 00

MASSACHUSETTS. — Ballardvale, Cong. Sab. sch., for work of Rev. J. E. Pierce, 20; Boston, 2d Cong. Sab. sch. (Dorchester), 34.47; Cambridge, Prospect-st. Sab. sch. (of wh. for a teacher at Harpoot, 25; for a Bible-reader at Harpoot, 25), 50; East Granville, Young People's Soc. of Christian Endeavor, 3.66; Hanover, Children's service in 2d Cong. ch., 8.39; Lowell, Pawtucket infant class, for Madura, 1.01; Newburyport, Belleville Mission Band, for student at Marsovan, 20; for student at Mardin, 30; for student at Kioto, 35, 202 53

RHODE ISLAND. — Bristol, Margaret Clow, for a school in care of Rev. H. M. Bridgman, Zulu Mission, 50 00

CONNECTICUT. — Clinton, Young People's Soc. of Christian Endeavor, of Cong. ch., 3; Norwich, 2d Cong. Sab. sch. Miss. Asso'n, 3.23; South Windsor, 1st Cong. Sab. sch., 13.64, 19 87

New York. — Walton, 1st Cong. Sab. sch. 44 13
District of Columbia. — Washington, "Little Rills of Llensmary," 1 30
Alabama. — Talladega, Cong. Sab. sch., for Africa, 10 66
Ohio. — Conneaut, Cong. Sab. sch. 10 00
Illinois. — Oak Park, 1st Cong. ch., Boys' Miss. Soc., for pupil in care of Mr. Eaton, Chihuahua, Mexico, 25; Payson, Cong. Sab. sch., 12.60, 37 60
Michigan. — Detroit, Sunbeam Band and Opportunity Club of the 1st Cong. ch., for scholar in care of Miss Patrick, Constantinople, 60 00
Wisconsin. — Beloit, 2d Cong. Sab. sch., Birthday Box offering, 10 10
Kansas. — Lawrence, Plymouth Cong. Sab. sch. 26 15
578 34

CHILDREN'S "MORNING STAR" MISSION.

Maine. — Augusta, South Cong. Sab. sch., 60c.; Brewer Village, Cong. Sab. sch., 2; Brownville, Cong. Sab. sch., 5.30; Machias, Cong. Sab. sch., 2, 9 90
New Hampshire. — Dublin, Three friends, 30c.; Hollis, Cong. Sab. sch., 10.40; Peterboro', Members of Cong. Sab. sch., 60c. 11 30
Massachusetts. — Ashburnham, Cong. Sab. sch., 6.60; Beverly, Mission Band, 4.50; Easthampton, 1st Cong. Sab. sch., 25.50; Lawrence, South Cong. ch., "Children's meeting," 1; Miller's Falls, Cong. Sab. sch., 2.90; Milton, 1st Evang. Sab. sch., 5; Northampton, Infant Dep't of 1st Cong. Sab. sch., 3.58; Rockland, A class in Cong. Sab. sch., 1; Salem, Tabernacle Sab. sch., 25; South Deerfield, Miss L. E. Williams, 1; South Hadley, Cong. Sab. sch., 10.50; South Weymouth, Union Cong. Sab. sch., 3.20; Springfield, 1st Cong. ch., F. A. Brewer, for salary Dr. Pease, Micronesia, 600; Primary class in Hope Sab. sch., 37.88; Topsfield, Cong. Sab. sch., 2.50; Waltham, Trin. Cong. Sab. sch., 40c.; Waquoit, Cong. Sab. sch., 1.60; West Stockbridge, Cong. Sab. sch., 4; Worcester, Summer-st. Sab. sch., 1.10, 737 26
Connecticut. — Branford, Cong. Sab. sch., 5; Bridgeport, Olivet Sab. sch., 5.38; Hebron, Two friends, 20 cts.; Middletown, 1st Cong. Sab. sch., 37 60; North Madison, Cong. Sab. sch., 5; Norwich, 2d Cong. Sab. sch., 7.60; Southport, Cong. Sab. sch., 3.31; Watertown, Cong. Sab. sch., 8, 72 09
New York. — Antwerp, Cong. Sab. sch., 7; Brookton, Cong. Sab. sch., 1; Centre Lisle, Cong. Sab. sch., 1; East Bloomfield, Cong. Sab. sch., 42.27; Sayville, Cong. Sab. sch., 3.80; Wellsville, Cong. Sab. sch., 3, 58 07
Pennsylvania. — Bangor, Bethel Sab. sch. 4 87
New Jersey. — Upper Montclair, Cong. Sab. sch. 15 00
Georgia. — Atlanta, Students of Atlanta University, 18 71
Alabama. — Selma, Cong. ch. and Sab. sch. 3 00
Ohio. — Berea, 1st Cong. Sab. sch., 10; Garrettsville, Children's miss'y fair, 5; Litchfield, Cong. Sab. sch., 1; Medina, Cong. Sab. sch., 10, 26 00
Illinois. — Aurora, New Eng. Cong. Sab. sch., 2.50; Byron, Cong. Sab. sch., 2.70; Canton, Cong. Sab. sch. (of wh. from the *Morning Star* Miss'y Band, 7.30), 18.50; Olney, "Cheerful Givers" of 1st Cong. ch., 10; Roseville, Cong. Sab. sch., Pennies, 6.22, 39 92
Missouri. — Carthage, Cong. Sab. sch. 7 15
Michigan. — Hillsdale, Mary Smith, 80c.; Tawas City, Cong. Sab. sch., 50c.; Wheatland, Cong. Sab. sch., 6, 7 30
Wisconsin. — Menomonie, Cong. Sab. sch. 9 35
Iowa. — Burlington, Cong. Sab. sch., 4.50; Mitchell, "Cheerful Givers," 2; Montour, Cong. Sab. sch., 10c.; Red Oak, Cong. Sab. sch., 5, 11 60
Dominion of Canada. — Guelph, Cong. Sab. sch. 8 65
Japan. — Kioto, Children of the mission station, 1 80
1,041 97

Donations received in February, 26,621 14
Do. (Thank-offerings) received in February, 221 35
Legacies received in February, 28,783 66
55,626 15

Total from September 1, 1885, to February 28, 1886: Donations, $176,976.33; Legacies, $73,565.65 = $250,541.98.

Connecticut. — Newtown, Rev. J. P. Hoyt, A gross of Fountain Pens and penholders for missionaries.
New York. — Syracuse, F. E. Nettleton, Two Stygmograph Multiple Copying Pens (value, $25).

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

Florida. — Eustis, Mary F. McAuley, 25
Previously acknowledged, 48,226 09
48,226 34

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR WOUNDED BULGARIANS.

New Hampshire. — Bristol, Miss H. E. Green, 2 00
Massachusetts. — Boston, J. N. Denison, 100; W. S. Houghton, 100; Worcester, Friends of Rev. W. W. Sleeper, 258.34, 458 34
Connecticut. — Fairfield, A. B. Nichols, 2 00
New York. — Hopewell Junction, Rev. C. H. Polhemus, 5; Marion, William J. Seeley, 1; New York, Broadway Tabernacle ch., 160; Deborah J. Pierson, for use of Miss E. T. Maltbie, 25; Rev. S. H. Hale, 10; W. W. Rand, D.D., 10; Orient, Cong. ch. and so., 10, 221 00
Pennsylvania. — Erie, J. H. Edwards, 1; Pittston, A friend of Bulgaria, 2, 3 00
New Jersey. — Ironton, Mrs. James Moses, 5 00
Tennessee. — Nashville, William Turner, 25 00
Michigan. — Battle Creek, A sympathizing friend, 2 00
Iowa. — Keokuk, Anonymous, 5 00
Minnesota. — Fort Snelling, E. H. Terry, 20 00
Kansas. — Winfield, Mr. and Mrs. J. G. Pierson, 5 00
748 34

REPORT OF SPECIAL COMMITTEE ON AFFAIRS IN THE TREASURER'S OFFICE.

[From the *Boston Daily Advertiser* of March 13, 1886.]

THE following is the report of a special committee appointed at the Annual Meeting of the A. B. C. F. M. "to examine the affairs of the Treasurer's office, in view of certain public statements made concerning them," and "to report through the public press": —

On the first day of the last Annual Meeting of the American Board of Commissioners for Foreign Missions there appeared in the *Boston Daily Advertiser* a communication by Rev. Leonard W. Bacon, D.D., in which it was stated that "a pastor high in influence and honor — a friend of the Board, a member of the Board — has in vain sought information concerning the disposition of certain large sums of money of which no adequate account has been rendered. It is simply probable that there is something in it which the Executive wish to keep dark. The facts thus far accessible seem to me to constitute presumptive proof of a perversion of funds."

This Committee invited Dr. Bacon to meet them at the rooms of the Board in Boston, where it was proposed to carefully investigate the wrongs alleged; but Dr. Bacon did not find it convenient to meet the Committee.

They then invited him to give them all the information in his possession relating to any mismanagement of the finances of the Board and the grounds of his anxieties or suspicions in relation thereto, together with the names of the persons alluded to in his published letter, hoping to obtain from them some aid in their investigation.

The results of their endeavors in this direction have been exceedingly meagre. The only matter named as affording any ground for suspicion of irregularities in the management of the finances of the Board was the absence from the Annual Reports of the Board of full statements of the expenditures for the vessels built for mission use among the islands of the Pacific during the past thirty years. Of these there have been four, known as *Morning Star* Nos. 1, 2, 3, and 4 respectively.

The Committee find upon the books in the Treasurer's office full and complete accounts of all moneys received and expended for the construction and outfit of each of these vessels and discover nothing that indicates the least attempt at concealment. They find that the total cost of construction and outfit of all of these vessels has been provided for by special contributions for that specific object, all of which have been acknowledged as received monthly in the *Missionary Herald*, with the exception of $29.21 received subsequent to the completion and sailing of *Morning Star* No. 1, none of the ordinary receipts of the Board having been used therefor. The Secretaries have given account of the building of the vessels in their Annual Reports, as follows: 1857, pp. 42 and 45; 1858, p. 25; 1866, pp. 60 and 61; 1871, pp. 4 and 6; 1885, pp. 11 and 12. Besides these statements, the *Missionary Herald* has contained, from time to time, editorial reports and communications from Hon. Alpheus Hardy, under whose direction and careful supervision all of the four vessels have been constructed, and from others concerning the progress and completion of the vessels. All expenditures have been made by a Sub-committee of the Prudential Committee and every item properly vouched for. The Treasurer states that "no one to his knowledge has ever sought information as to the funds of the Board without receiving satisfactory replies." Also that "the building of a vessel was considered in 1856 an exceptional matter and not a part of the Board's regular work. In that view, the receipts were not included in the reported income of the Board and consequently not accounted for among its regular expenditures." The Treasurer also states that "when in 1866 the first vessel, after running ten years, was sold and the second one built, and in 1870 the second was lost and the third one built, the precedent of the first was followed without a thought of its being unsatisfactory. When the fourth vessel was built, in 1884, the third having been lost, a suggestion was made to the Treasurer that it would be better to treat the vessel as other branches of the work, and it was at once adopted, so that the Annual Report for 1885 contains a full account of the receipts and expenditures for the fourth *Morning Star*."

The annexed statement of the ledger account shows the receipts and expenditures for each of the four vessels.

The Committee have examined the books in the Treasurer's office, and find that every financial transaction can be readily traced in detail by any one at all familiar with such matters.

The accounts are twice audited. First, by a Sub-committee of the Prudential Committee, and again by Auditors chosen at the Annual Meeting and having no connection with the executive administration of the Board. There is evidence that the auditing is carefully and thoroughly performed.

The Prudential Committee met weekly, and their sessions lasted several hours each. The records of their meetings show a very careful consideration and due authorization of all expenditures, and indicate a very large amount of work by persons of marked ability and the highest integrity.

This Committee have traced all matters of which they could learn, by inquiry through various channels, as having been the occasion of complaint in any quarter, and find nothing that should have led to any criticism or ground of suspicion; but, on the contrary, they find conclusive evidence that the administration of the affairs of the Board is such as to merit the utmost confidence of its friends and patrons that all funds received into its treasury are used with marked wisdom, prudence, and ability in carrying forward the great work for which the Board was organized.

Respectfully submitted.

THOMAS J. BORDEN,
SAMUEL D. WARREN,
WILLIAM H. HAILE,
JOHN N. STICKNEY,
Committee.

BOSTON, March 11, 1886.

Mr. P. L. Moen, the other member, was unable to attend any of the meetings of the Committee.

Statement of receipts and expenditures for each of the mission vessels: —

MORNING STAR No. 1.

Receipts.

Donations as acknowledged in *Missionary Herald*, November, 1856, to September, 1858	$28,635 28
Subsequently received as per Ledger, August 1, 1858, to December 7, 1860	29 21
	$28,664 49

Expenditures.

For construction, outfit, and expenses of vessel to Honolulu, as per annual report, 1857.	$17,099 88
Expenses of printing and distributing certificates, and collecting funds, as per do	1,251 13
Subsequent expenses as per do	109 91
Repairs, July 30, 1859	6,439 96
Running expenses to August 31, 1861	3,763 61
	$28,664 49

MORNING STAR No. 2.

Receipts.

From sale of No. 1 (in gold, $4,191.29), currency	$5,364 75
Donations as acknowledged in *Missionary Herald*, September, 1866, to October, 1870	28,792 94
	$34,157 69

Expenditures.

For construction and outfit	$24,809 25
Printing 50,000 copies history of No. 1 } Printing 150,000 certificates }	6,633 05
Lithographing	270 32
Advertising	288 00
Postage and express	395 00
Stationery	25 00
Clerical work	277 00
Sundries	123 40
Balance carried forward to No. 3	1,336 67
	$34,157 69

MORNING STAR No. 3.

Receipts.

From insurance on No. 2	$17,750 00
Interest on investment of same	640 00
Balance of contribution for No. 2	1,336 67
Donations as acknowledged in *Missionary Herald*, March, 1871, to August, 1873	9,026 49
	$28,753 16

Expenditures.

For construction and outfit	$28,343 68
Expenses collecting funds	38 73
Balance transferred to Micronesian Mission and used in running expenses	370 75
	$28,753 16

MORNING STAR No. 4.

Receipts.

From insurance on No. 3	$12,816 80
Donations as acknowledged in *Missionary Herald*, December, 1883, to October, 1885	47,348 90
	$60,165 70

Expenditures.

For construction and outfit	$41,856 83
Printing certificates and lithographs, printing and distributing information and expenses collecting funds	2,429 80
Balance held as a fund for repairs and invested	15,879 07
	$60,165 70

For Young People.

THE MARTYR OF LEBANON.

"That goodly mountain, Lebanon," is still, as in Bible times, *exceeding white*, as its name signifies. The average height of the range is from six thousand to eight thousand feet, while its loftiest peaks tower to nine thousand and ten thousand feet, and are seen afar by land and sea, shining in perpetual splendors of ice and snow. On the western side the mountains descend to the Mediterranean by broad terraces, broken with deep ravines. Neither has "the glory of Lebanon" passed away from its fruits and vines and cedars, its gorgeous flowers and cold-flowing waters. The scenery is most romantic, the air delightful, the vegetation luxuriant, and hundreds of villages cling to the cliffs or hide amid the labyrinths of rock.

About the year 1797, there was born at Hadet, near the foot of Lebanon, and a few miles from Beirut, a boy who was called Assad Shidiak. His parents were of Arab descent, and belonged to the religious sect called Maronites, who, though Roman Catholics and acknowledging the authority of the Pope, have certain peculiarities of their own. Assad grew up a bright and studious boy, and was sent to the best Maronite college on the mountains, where he was graduated with the highest honors. He then entered successively the service of the bishop and of several sheiks, and finally offered his services to his former college instructor, who had been raised to the Patriarchal chair. Here he arranged a code of church laws for the Maronites, which has since been adopted for general use.

In March, 1825, Assad came to the American Mission at Beirut, asking employment. He was a well-dressed young Syrian gentleman, of fine face and easy manners, and proved to be shrewd, sensible, and inquisitive. Dr. Jonas King engaged him as his Arabic teacher, and when this engagement closed, Assad opened an Arabic school for boys in Beirut. He used his leisure in writing against the Protestant doctrines, and began to study the Bible for new arguments. But he afterward wrote: "As I was reading an appendix to a copy of the Bible printed at Rome by the Propaganda, and searching out the passages referred to for proving the duty of worshiping saints, and other similar doctrines, I found that these proofs failed altogether of establishing these doctrines, and that to infer them from such Scripture texts was even worthy of ridicule. Among other things, I found in this appendix the very horrible Neronian doctrine that it is our duty to destroy heretics. Now, every one knows that whoever does not believe that the Pope is infallible is, in the Pope's estimation, a heretic. And this doctrine is not merely that it is allowable to kill heretics, but that we are bound in duty to do it."

From this time Assad searched the Scriptures, and soon found himself a Protestant. In January, 1826, the Patriarch heard of it and sent for him, and with the priests tried to induce him to say that his faith was that of Rome.

BEIRUT, SYRIA, WITH A PORTION OF LEBANON.

Assad declined, as it would be untrue. The Patriarch offered to absolve him from the sin of falsehood. Assad replied that no man could make falsehood lawful, and the weakness of the Patriarch's arguments greatly strengthened him in his new views. He was severely threatened and abused, and after weeks of fruitless controversy he left secretly for Beirut. In March he wrote an account of these discussions and of the treatment he had received, which was published

at Malta, and was never contradicted. The *Missionary Herald* for 1827, and for a few subsequent years, gives extended accounts of Assad, including his own statements and reports of the missionaries.

But again the Patriarch wrote, begging Assad to return to his anxious family at Hadet, and assuring him of full liberty. Assad was artless and confiding, and thought a door of usefulness was now opened to him. At Beirut he could only use his pen — "But who is there in this country that reads?" asked he. So on the sixteenth of March, 1826, he went back to his father's house. He was coldly received, and twenty of his relatives assembled and carried him off by force, as if he had been a murderer, to the Patriarch. Poor Assed wept and prayed over their cruelty, but said: "It is just what the gospel has told me to expect; the brother shall deliver up the brother to death, and a man's foes shall be they of his own household."

A YOUNG SYRIAN GENTLEMAN.

He was soon conveyed to the convent of Canobeen, situated in one of the wildest recesses of Lebanon. There a cousin of his afterward saw him, sitting on a bare floor, in a room without a bed, chained to the wall, and deprived of books and writing utensils. His mother would not believe that the Patriarch could treat him so inhumanly till she herself went to Canobeen and saw his sufferings with her own eyes. From that time forth Assad's family sought to set him free, and with their aid he made several attempts to escape; but his ignorance of the steep and hidden mountain-paths was against him, and he was always recaptured.

One of his Maronite acquaintances wrote thus of one of these returns: "We beat him enough to have killed him, but he did not die. We broke several green sticks upon him, yet all this he bore patiently and did not speak a bad word. This power of forbearance was from the Satan that was dwelling in him. He imitated Saint Stephen, saying, 'Lord, lay not this sin to their charge.' All this as though he were a devil incarnate. Some of the priests used to say: 'O Assad, just declare that you are a Maronite, and you shall go free!' But the obstinate fellow would not lie. He had this peculiar custom that he would never tell a lie. Once they brought a crucifix and coals of fire and beat him, saying, 'Either kiss the crucifix or the fire.' *He kissed the fire*, but would not kiss the crucifix; but he raised the crucifix over his head, saying, 'I honor the One who was put to death on the cross.'"

Those who passed by the convent heard the groans of poor Assad, and heard him cry: "Love the Lord Jesus Christ according as he hath loved us and given himself to die for us! Think of me, O ye that pass by! have pity on me, and deliver me!" On one occasion, when his captors had bound and beaten him, they drove him before them like a slave to Canobeen. One of the resident priests wrote as follows to a sheik who was a friend of our missionaries: "On Assad's arrival the Patriarch gave immediate orders for his punishment, and they fell upon him, caning him and striking him with their hands; and so it was that as often as they struck him on one cheek he turned to them the other also. 'This,' said he, 'is a joyful day to me. My blessed Lord and Master has said: "Bless them that curse you, and, if they strike you on the right cheek, turn to them the left also." This I have been enabled to do; and I am ready to suffer

THE CONVENT OF CANOBEEN, MT. LEBANON.

even more than this for him who was beaten and spit upon and led as a sheep to the slaughter on our account.' When they heard this they fell to beating him anew, saying, 'Have we need of your preaching? . . . Your salvation is by *faith alone in Christ;* thus you cast contempt on his mother and on his saints.' And they threw him on the ground and overwhelmed him with the multitude of their blows."

The last time that Assad was retaken he was thrown into a filthy room, loaded with chains, bastinadoed every day for eight days, sometimes fainting under the infliction, and then was left alone in his misery, half-dead. The door of his stone dungeon was walled up with stones and mortar, and no access was left save a small loophole through which a little bread and water were passed to him.

A humane priest at length succeeded in prevailing with the Patriarch to let him open the door and take off the irons. Again every argument was used with Assad in vain, till the Patriarch broke out: "You love to show your contempt of the cross and of the holy images whose worship is only in honor of those who labored and died in the service of Christ." Assad answered: "Thou shalt

worship the Lord thy God, and him only shalt thou serve; and as to those who labored and shed their blood for their Saviour, they are above our honors, for they are gone to inherit unspeakable honor and glory in their Master's presence." Whereupon the angry Patriarch beat both him and the friendly priest with his slipper.

Here ended the priest's account to his friend the sheik. After this, little was known of Assad's sufferings till 1828, when his brother found him walled up in the dungeon, and begged him to return to the faith of his fathers. In reply Assad preached to him to repent and turn to God, telling him that time is short and the future life is eternal. In 1829 a friend received a letter from him which Assad said would be his last. "My days are passed away as a shadow. My thoughts are scattered," wrote the sufferer. And no wonder! For at least three years he had endured, both in mind and body, all that a man could endure and live. Reports of his death began to come, and the Patriarch sent word to his family that he had died of fever on the twenty-fifth of October. Other accounts hinted that he died suddenly, and yet others that the filth of his dungeon and the meagreness of his diet were the cause. A devoted Maronite told our missionaries that after his death the walled-up door was broken down, the body of Assad taken out and carried to the foot of a mountain terrace, and the wall of the terrace thrown down upon it.

A MARONITE PATRIARCH.

This was the earthly side. On the heavenly side, we may be sure, there were angel ministrants to bear the freed spirit home to its glorious reward, and to crown him with everlasting joy in the presence of that blessed Redeemer whose faithful witness and martyr he had been.

In 1864 an interesting volume entitled "The Martyr of Lebanon," by Rev. Isaac Bird, one of the Syrian missionaries of the American Board, was issued by the American Tract Society. To the kindness of the Tract Society we are indebted for the three small cuts which illustrate this article.

For use in Library only

For use in Library only

I-7 v.82
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8102